

SOME
Gospel-truths Opened
according to the Scriptures.

O R,

The Divine and Humane Nature of Christ Jesus, his coming into the World; his Righteousness, Death, Resurrection, Ascension, Intercession, and second coming to Judgment, plainly demonstrated and proved.

And also,

Answers to severall Questions, with profitable directions to stand fast in the Doctrine of Jesus the son of *Mary*, against those blustering storms of the Devils temptations, which do at this day, like so many Scorpions, break loose from the bottomless pit, to bite and torment those that have not tasted the vertue of Jesus by the revelation of the Spirit of God.

Published for the good of Gods
chosen ones, by that unworthy
servant of Christ

John Bunyan, of Bedford,
By the grace of God, Preacher of the
Gospel of his dear Son.

*Jesus saith, I am the way, the truth, and the life: no
man cometh to the Father, but by me, Jo. 14. 6.
Neither is there salvation in any other, Act. 4. 12.*

London, Printed for J. Wright the younger at
the Kings head in the Old-baily. 1656.

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probable directions to stand fast in the
Doctrine of Jesus the son of Mary, against
those blasphemous notions of the Devils tem-
ptations, which say, like to many
scorpions, they will bite the bottomless
pit, to bite off the whole that have
not tasted of the poison by the recei-



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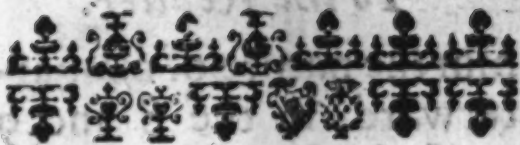
servant of Christ

John BUNYAN of Bedford

By the grace of God, Preacher of the
Gospel of his dear Son.

John Bunyan, I am the way, the truth, and the life, who
am come into the world, that whosoever will, may
Neither is there salvation in any other, for I am the

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To the Reader,

 Eader: thou hast
in this small
Treatise, set
before thee, the
several pieces of that great
and glorious mysterie, Je-
sus Christ, God manife-
sted in the flesh: and if
thou art enlightned by the
spirit of Christ, here thou
maiest see by that spirit,
how Jesus Christ the Son
of God, the Son of *Mary*,
is both true God and true
Man, both Natures ma-
king but one Christ one
Jesus, as *Phil. 2. 5, 6, 7, 8, 9,*
verses, where speaking
first of his being God, and
then of his taking upon
him

To the Reader.

1 *Tim.* 2: 5. saith he, there
is one Mediatour be-
tween God and men, the
man Christ Jesus; and this
discovers the damnable
errors of those commonly
called *Socinians*, who on
the one hand deny him
that was born of the Vir-
gin *Mary* to be true God
as well as true man: and
this is also quite contrary
to those commonly called
Unitarians, *Unitarians*, who
on the other hand either
deny Christ to be a real
man without that, blas-
phemously fancying him
to be only God manifest
in flesh, or else make
him some intermediate
being between the God-
head and man, as the *Manicheans*
do.

To the Reader.

type of God to be magni-
fied in the saints, and so
according to their wicked
imagination, his humane
nature was to be laid aside
after he had offered it up
upon the crosse without
the gate at *Jerusalem*, con-
trary to *Acts* the 1. 1, 2, 3, 9,
10, 11 verses, compared
with the last chapter of
Luke verses 34, 39, 40, 50,
51. where it is clearly held
forth that the man Christ
rose againe out of the
grave with the same body
which was crucified and
laid in the grave, and was
taken up above the clouds
into heaven with the same
real body, and that he shal
again descend from hea-
ven in that same glorious
body of flesh, as *Acts* 1. 9,
10, 11.

To the Reader.

io, 11. and this sure truth,
of Christ being the Saviour
our & Mediatour, as man,
and not only as God, will
also shew serious believers
what to thinke of some,
who though they will not
(it may be) deny that
Christ is a real man with-
out them in the heavens
as well as God, yet doe
own him to be the Saviour
only as God, first dwel-
ling in that flesh that was
born of the Virgin,
and then dwelling in
Saints, and thus both
beginning and perfect-
ing their Salvation
within them, and so in-
deed doe hold Christ as
man, to be only (I say to
be only) the saved or glo-
rified one of God, together

To the Reader.

with the Saints his members, only something in another and more glorious manner and measure than the Saints; and these highflown people are in this very like to *Familiists* and *Quakers*, undervaluing the Lord Jesus Christ, God-man, and though they may speake much of Christ, yet they doe not rightly and savingly lay him for their foundation. Now as a helpe against all these dangerous things, thou hast here the maine things of Christ laid down before thee briefly, and fully proved by the Scriptures: first of his being true God out of flesh from eternity, and then of his taking flesh, or the nature
divi 4 A of

To the Reader.

of man upon him in the wombe of the Virgin, and so his fulfilling the Law, his dying for sins at *Jerusalem*, his rising againe without, his ascending into heaven without, and not into a fancied heaven only within, as some say; his interceding in heaven for all his, and his coming again in his body of flesh to judge the world. And if thou art yet in a state of nature, though covered over with an outside profession, here thou maiest find something (if the spirit of Christ meet thee in reading) to convince thee of the sad condition thou art in, and to shew thee the righteousness thou art to fly to by
A 5 faith,

To the Reader.

faith, and to trust in for salvation, when convinced of sin; which is a righteousness wrought by that God-man Jesus Christ without thee, dying without thee at *Jerusalem* for sinners: here also thou maiest see the difference between true and false faith. If thou art a true believer, as these things are the foundation of thy faith; so they may be of great use for thee to meditate upon, and to exercise thy faith in, particularly in meditation, and in this way to seek daily for a higher faith in these truths to be given into thy heart from heaven; and there is a great need of this, for though these

truths.

To the Reader.

truthes be commonly known amongst professors to the notion of them; yet very few know or believe them aright: nay it may well be said in this age, that, if the faith of the true saines was wel sifted, and tradition notion and the apprehensions of their own reason and fancy was sifted out, most of them would be found to have very little knowledge of, and faith in, these common truths.

Secondly, these truths being put thus together and plainly proved by the scriptures may be a great help (through the spirit concurring) to strengthen thee against all those damnable heresies which are spread abroad, which de-

To the Reader.

by the Lord Jesus Christ
either plainly or more
cunningly and mysteri-
ously. And thirdly, the
more thou art rooted and
set down from heaven in
the faith of these truths of
Christ, to believe fully the
glorious reality of them, &
their interest in them, the
more heavenly peace and
joy, thou wilt have 1 Pet. 1.
7, 8. & also thou wilt here-
by attain the more true
holiness & purity of heart
and life, Acts 15. 9. purify-
ing their hearts by faith :
and then the more thou
hast of the right faith of
Christ and of his things in
thy heart, the more strong
and valiant wilt thou be
in spirit to doe any worke
private or publick for Je-
sus Christ, like Stephen Acts.

To the Reader.

6 ver. 8. who being full of faith and of the holy spirit was also full of power. In this book thou hast also laid down from the Scriptures how Jesus Christ is without the Saints as man, and yet dwelleth within them, that is, something of his divine nature or his blessed spirit dwels within them, which spirit is sometime called the spirit of Christ, *Rom. 8. 9.* he that hath not the spirit of Christ, &c. and sometime called Christ, *Rom. 8. 10.* if Christ be in you, &c. and also how we may know whether it be Christ and the spirit of Christ within or a false spirit calling it self Christ, & that is thus, if it be indeed Christ within,
on that

To the Reader,

that is, the spirit of Christ
God-man: why then it
teaches that man or wo-
man in whom it is, to ap-
ply, and trust in Christ
without for Salvation,
Christ as born of the Vir-
gin Mary, as fulfilling the
Law without them, as dy-
ing without the gate of
Jerusalem as a sacrifice for
him, it teaches them to trust
in the man Christ as rising
again out of the grave
without them, as ascen-
ding into, and interceding
in heaven without for
them; and as to come from
that heaven again in his
flesh to judge the world:
Thus the man Christ him-
self saith Job. 16. 13. When he
(the spirit of truth) is come
&c. he shall glorifie me, v. 14.
he

To the Reader.

he shall make you more to prize, admire and glorifie me, who am both God and man; And who shall be absent from you touching my body. Then followes, For he shall take of mine (of my glorious things) and shew them to you; He shall take my divine and humane Nature, my birth, my person and offices, my obedience, death, satisfaction, my resurrection, ascension, and intercession, and of my second comming in the clouds with my mighty Angels to judgement, and shall shew them, or cleer them up to you; He shall take of my salvation, which I have wrought for you in my own person without you.

To the Reader.

you; And he shall take of my glorie and exaltation in the heavens, and shew to you: Now to minde this one thing, and to be set down in a right understanding of it, by the Spirit, from the Scriptures, will be of great concernment to thee and me; for, for want of this, many professors have split themselves, some looking only on what Christ hath done & suffered without them, resting in an historical, traditional and indeed a fancied faith of it, without looking for the Spirit of Jesus Christ to come with power into their hearts, without which they cannot rightly know, nor rightly believe in Christ
the

To the Reader.

the son of God without them, so as to have any share or interest in him, *Rom. 8. 9.* If any man have not the Spirit of Christ, he is none of his: Others have been depending too much upon something they call Christ and the righteousness of Christ within them, in opposition to Christ and his righteousness without them, from which all true saints have their justification and comfort, it being received through the operation of the spirit which dwells in them; and however these may talk much of Christ within them, yet it is manifest, that it is not the spirit of Christ, but the spirit of the Devil; in that

Indivouit

To the Reader.

that it doth not glorifie,
but sleight and reject the
man Christ and his righ-
teousnesse which was
wrought without them:
Reader, in this book thou
wilt not meet with high-
flown aerie notions, which
some delight in, counting
them high mysteries, but
the sound, plain, e^uangelion
(and yet spiritual and
and mysterious) truths of
the Gospel, and if thou art
a believer thou must
needs reckon them so, and
the more, if thou hast not
only the faith of them in
thy heart, but art daily li-
ving in the spiritual sence
and feeling of them, and of
thy interest in them. Nei-
ther doth this Treatise of-
fer to thee doubtful con-
troversial

To the Reader.

troversial things, or matters of opinion, as some Books chiefly doe, which when insifted upon more, the weightier things of the gossell, have alwayes done more hurt then good : but here thou hast things certain, and necessary to be believed, which thou canst not too much study. Therefore pray, that thou maiest receive this word which is according to the Scriptures in faith and love, not as the word of man, but as the word of God, without respect of persons, and be not offended because Christ holds forth the glorious treasure of the gossell to thee in a poor earthen vessell, by one, who
hath

To the Reader.

hath neither the greatness
nor the wisdom of this
world to commend him
to thee; for as the Scri-
pture saith, Christ (who
was low and contemptible
in the world himself) or-
dinarily chuseth such for
himself, and for the doing
of his work, 1 Cor. 1. 26,
27, 28. Not many wise
men after the flesh, not
many mighty, not many
noble are called; but God
hath chosen the foolish
things of the world, &c.
this man is not chosen out
of an earthly, but out of
the heavenly University;
the Church of Christ,
which Church, as furni-
shed with the spirit, gifts,
and graces of Christ, was,
in the beginning, and still
is.

To the Reader.

upon me, because he hath
anoointed me to preach
the gospel to the poor, &c.
He hath, through grace, taken
these three heavenly degrees,
to wit, union with Christ,
the anointing of the spirit,
and experience of the tem-
ptations of Satan, which doe
more fit a man for that
weighty work of preaching
the Gospell, then all Univer-
sity Learning and degrees
that can be had.

My end in writing these
few lines is not to set up
man, but having had ex-
perience with many other
saints of this mans found-
nesse in the faith, of his
godly conversation, and
his ability to preach the
gospel not by humane art,
but by the spirit of Christ,
noqu and

To the Reader.

and that with much success in the conversion of sinners when there are so many carnal empty preachers both learned and unlearned; I say, having had experience of this, and judging this Booke may be very profitable to many others, as well as to my selfe: I thought it my duty upon this account (though I be very unfit for it) to beare witnesse with my brother to the plain and simple (and yet glorious) truths of our Lord Jesus Christ. And now Reader the Lord give thee and me a right understanding in these things, that we may live and dye not with a traditional notional dead faith, but

To the Reader.

but with a right spiritual
lively faith of christ, in
our heart, wrought by
the mighty power of
God; such a faith as may
make Jesus christ more
reall and precious to us
then any thing in the
world, as may purifie our
hearts, and make us new
creatures, that so we may
be sure to escape the
wrath to come, and after
this life enjoy eternal life
and glory through the
Lord Jesus christ, to
whom be glory for
ever and ever,

Amen.

*Farewel. Thine to serve
thee in the Lord Jesus,*

John Burton.



The Author to the Reader.

Seeing the Lord
hath been pleased
to put it into mine
heart, to write a few
things to thee (Reader) tou-
ching those things which are
most surely believed by all
those that are, or sh^{all} be sa-
ved, Luke 1. 1. Acts 13. 38.
I think it meet also, to stir up
thy heart by way of remem-
brance, touching those thing
that are, the hinderances of
thy believing the things that
are necessary to the welfare
of thine immortal soul. And
indeed, this is the only thing
necessary; it is better to lose

The Author

all that ever thou hast, than
to have thy soul and body for
ever cast into hell: and ther-
fore, I beseech thee to consi-
der with me a few things
touching the Stratagems, or
subtile temptations of the
Devil, whereby he lyeth in
wait, if by any meanes he
may, to make thee fall short
of eternal life, 1 Pet. 5. 8.

And first of all, he doth
endeavour by all meanes to
keep thee in love with thy
sins and pleasures, knowing
that he is sure of thee, if he
can but bewitch thee to live
and die in them, 1 Cor. 6. 9,
10. 2 Thes. 2. 12. Tea he
knowes that he is as sure of
thee as if he had thee in hell
already, Joh. 3. 19. And that
he might accomplish his de-
signe on thee in this particu-
lar

to the Reader.

lar, he labourerth by all
meanes possible to keepe thy
Conscience asleep in securitie
and self conceitednesse, kee-
ping thee from all things
that might be a meanes to
awaken and rowse up thine
heart: As first, he will en-
deavour to keepe thee from
hearing of the word, by sug-
gesting unto thee this and
the other worldly businesse
which must be performed;
so that thou wilt not want
excuse to keep thee from the
Ordinances of Christ, in hea-
ring, reading, meditation,
&c. or else, he seeks to dis-
turbe, and distract thy minde
when thou art conversant in
these things, that thou canst
not attend to them diligent-
ly, and so they become un-
profitable; or else if thou art

The Author

a little more stirred, he labours to rocke thee asleepe again, by casting thee upon, and keeping thee in euill company, as among rioters, drunkards, jesters, and other of his instruments, which he imployeth on purpose to keep thee secure, and so ruine thy Soule and body for ever and ever.

If not thus, then peradventure he will seeke to perswade thee it is but a melancholly fit, and will put thee upon the works of thy calling or thy pleasures, or Physick; or some other trick he will invent such as best agreeth with thy nature: and thus thy heart is againe deaded, and thou art kept in carnal security, that thou mightest perish for ever: But if not
with-

To the Reader.

withstanding these, and many cunning slights more which might be named, be cannot so blind, and benumb thy conscience, but that it doth see and feele sin to be a burden, intolerable and exceeding sinfull: Then in the 3^d place, his design is to drive thee, to dispaire, by perswading thee that thy sins are too big to be pardoned, he will seek by all means possible to aggravate them by all the circumstances, of time, place, person, manner, nature and continuance of thy sins, he will object in thy soul, thou hast out-sinned grace, by rejecting so many exhortations, and admonitions, so many reproofs, so many tenders of grace; hadst thou closed in with them it had
B 3 been

The Author

been well with thee, but now thou hast stood it out so long that there is no hope for thee: thou mightest have come sooner, if thou didst look to be saved, but now it is too late. And withall, that he might carrie on his destyne upon thee to purpose, he will be sure to present to thy conscience, the most sad sentences of the scriptures; yet, and set them home with such cunning arguments, that if it be possible, he will make thee despair, and make away thy self, as did Judas.

But if he be prevented in this his intended purpose, the next thing he doth beset thee with, is to make thee rest upon thy own righteousness, telling thee, that if thou wilt needs be saved, thou must earn.

to the Reader.

earn heaven with thy fingers ends; and it may be, he represents to thy soule such a Scripture; if thou doe well, shalt thou not be accepted? And thou, having (but in the strength of nature) kept thy self from thy former grosser pollutions, and it may be from some more secret sins, art ready to conclude, now thou dost well; now God accepts thee; now he will pardon, yea, hath pardoned thee; now thy condition is good: & so goest on till thou meetest with a searching word, and Ministry, which tels thee, and discovers plainly unto thee, that thou dost all this while deceive thyself, by a vaine hope and confidence; for though thou seek after the Law of righteousness,

B. 4. ousness;

The Author

ousnesse, thou hast not yet
attained to the Law of right-
eousnesse, nor yet canst,
because, thou seekest it not by
faith, but as it were by the
works of the Law, Rom. 9.
31, 32. Here again, thou art
left in the mire, and now
peradventure thou seest, that
thou art not profited by the
works of the Law; nor thy
own righteousness: And this
wakes thee stirre a little, but
in processe of time, (through
the subtil sleights of the devil
and the wickednesse of thine
own heart;) thou forgettest
thy trouble of Conscience, and
and slippest into a notion of
the Gospell, and the grace
thereof; and now thou thin-
kest thy self coek sure: Now
thou art able to say, he that
lives and dies in his sins shall
be

To the Reader.

be damned for them: he that trusts in his owne righteousness shall not be saved: Now thou canst cry Grace, Grace, its freely by grace, its through the death of the man Christ Jesus, that sinners doe attain unto eternal life, Heb. 9. 14. This I say thou hast in the notion, and hast not the power of the same in thine heart, and so it may be thine head is full of the know'edge of the Scriptures, though thine heart be empty of sanctifying grace. And thus thou do st rejoyce for a time: yet because thou hast not the root of the matter within thee, in time of temptation thou fallest away, Luke 8. 13.

Now being in this condition, and thinking thy self

The Author

to be wondrous well, because
of that Notion of the Truth,
and that notion thou hast in
the things of God: I say
being in this state, thou art
lyable to these dangers. First,
Thou art like to perish if thou
die with this notion in thine
head; except God out of his
rich grace doe work a saving
work of grace, and knowledge
in thy heart; for know this,
thou mayest understand glo-
rious mysteries and yet be a
Castaway, 1 Cor. 13. 1, 2, 3.
Or else. Secondly, thou art
lyable to the next damnable
heresy that the Diuel sendeth
into the world. See and con-
sider, Luke 8. 19. 1 Tim.
4. 18. I say thou dost lie
lyable to be carried away
with it, and to be captivated
by it; so that at last through
the

to the Reader.

the delusions of the Divell,
thou mayst have thy consci-
ence seared as with an hot
iron, so hard, that neither
Law, nor Gospel, can make
any entrance therein, to the
doing of thee the least good.
And indeed, who are the men
that at this day are so delu-
ded by the Quakers, and
other pernicious Doctrines?
but those who thought it
enough to be talkers of the
Gospel, and Grace of God,
without seeking and giving
all diligence to make it sure
unto themselves? And for
this cause God hath sent
them strong delusions,
that they should believe a
lye: That they all might
be damned, who believed
not the truth, but had
pleasure in unrighteous-
ness,

The Author

ness, as it is written, 2 Thes.
2. 11, 12. And indeed if you
marke it, you shall see, that
they be such kinde of people,
who at this day are so car-
ried away with the Quakers
delusions; namely, a Com-
pany of loose Ranters, and
light Notionists, with here
and there a Legalist, which
w're shaking in their princi-
ples from time to time,
sometimes on this Religion,
sometimes on that: and thus
these Vnstable Souls are
deceiv'd and beguiled at last,
2 Pet. 2. 14. So that these
who before (as one would
have thought) had something
of God in them, are now
turned such enemies to the
glorious truths of the Gospel,
that there is none so obsti-
nately erroneous as they. And

re. ed.

To the Reader.

indeed it is just with God, to give them over to believe a lye, 2 Thes: 2. 11. who before were so idle that they would not receive the Truth of God into their hearts, in the love of it: And to be bewitched by the Divell to obey his temptations, and be damned, who would not obey the truth, Gal. 3. 1. that they might be saved.

But you will say, what lyes are those, that the Divell beguileth poor souls withall? I shall briefly tell you some of them, but having before said that they especially are lyable to the danger of them, who slip into high Notions, and rest there; taking that for true faith which is not. I shall desire thee seriously to consider this one Character
of

The Author

a Notionist. Such an one, whether he perceives it or not, is puffed up in his fleshly mind, and advanceth himself above others, thinking but few may compare with him for religion and knowledge in the Scriptures, but are ignorant and foolish in comparison of him: (thus knowledge puffeth up, 1 Cor. 8. 1.) whereas when men receive truth in the love of the truth, the more the head and heart is filled with the knowledge of the mysterie of Godlinesse, the more it is emptied of its own things, and is more sensible of its own wiliness, and so truly humbled in its own eyes. And further, a Notionist, though he fall from his former strictness and seeming holiness,

to the Reader.

holiness; and appeare more loose, and vain in his practises; yet speaks as confidently of himself, as to assurance of Salvation, the love of God, and union with God, as ever.

But now to return, and declare some of those lyes which the Divell perswades some of these men to believe.

First, That salvation was not fully, and completely wrought out for poor sinners by the man Christ Jesus, though he did it gloriously, Acts 13. 38, 39. by his death upon the cross, without the gates of Jerusalem, Heb. 13. 12. compared with Jo. 19. 20.

2. This is another of his lyes wherewith he doth deceive poor sinners, bidding them follow the light that they brought into the world with

The Author

with them, telling them, that
light will lead them to the
Kingdome; for (say they)
it will convince of sinne, as
swearing, lying, stealing,
covetousness, and the rest of
the sins against the Law,
Rom. 3. 20. But the Law
is not of faith, Gal. 3. 12.
and then I am sure, that it,
with all its motions and
convictions, is never able to
justifie the soul of any poor
sinner. For as many as are
of the works of the Law
are under the Curse: for it
is written, Cursed is every
one that continueth not
in all things that are writ-
ten in the Book of the law
to doe them, Gal. 3. 10.
but that no man is justi-
fied by the law is evident,
for, The just shall live by
faith,

To the Reader.

faith, ver. 11. Now because I am not altogether ignorant of the delusion of the Divell touching this grace of faith also, I shall therefore in short give thee (reader) a brieft, yet true description from the Scripture. 1. What true justifying faith is, and what it layes hold upon. 2. I shall shew who it doth come from. 3. That every one hath it not. 4. What are the fruits of it. First therefore True faith is a fruit, work, or gift of the Spirit of God. (Gal. 5. 22. 1 Thes. 1. 11. and 1 Cor. 12. 9.) whereby a poor soul is enabled through the mighty operation of God (Col. 2. 12.) in a sence of its sins and wretched estate to lay hold on the righteousness, blood, death, resurrection,

on,

The Author

on, ascension, intercession,
and comming againe of the
Son of God which was cruci-
fied without the gates of
Jerusalem, for eternal life;
Jo. 3. 16, 18. compared with
Mat. 3. 17. Gal. 2. 20. Rom.
5. 8, 9, 10. Ro. 3. 25. Act. 16.
31. Heb. 13. 12, according to
that saying in Heb. 11. 1. Now
faith is the substance of
things hoped for, and the
evidence of things not seen;
that is, the things that are
hoped for faith sees, layes
hold upon, and embraces
them, Heb. 11. 13. as if they
were present: yea, it seales up
the certainty of them to the
soule. Therefore saith the
Apostle it is the evidence, or
testimony, or witness, of those
things that are not seen at
yet with a bodily eye: which

are

to the Reader.

are obtained by the blood of
the man Christ Jesus, Heb.
9. 14. compared with Heb.
10. 12, 19, 20. by which the
soules see as in a glass the
things that God hath laid up
for them that feare him,
1 Cor. 13. 12. 2 Cor. 3. 18.

Secondly, If you would
know who this faith comes
from, read Ephes 2. 8. For
by grace ye are saved
(saith the Scripture)
through faith, and that
not of your selves it is the
gift of God. Again, in
Phil. 1. 29. it is thus writ-
ten. For unto you (that
is believers) it is given in
the behalf of Christ, not
only to believe on him,
but also to suffer for his
sake: And thus much doe
the Apostles hold forth to us
in

The Author

in their prayer, or request to the Lord Jesus, when they say, Lord increase our faith, Luke 17. 5. and he is therefore called the Author and finisher of our faith, Heb. 12. 3. also we find in Jam. 1. 17. that, Every good and perfect gift is from above and cometh down from the Father of lights, &c. and therefore faith comes from God, for true justifying faith is a good gift, and perfect in respect of the Author God; in respect of its object, Christ; and in respect of the nature, though not in respect of the degree, and measure of it in us even as a grain of gold, is as perfect gold, as a pound of gold, though not so much. : gold

3. All men have not faith,

To the Reader.

faith, *This the Apostle witnesseth in so many words, as we find, 2 Thes. 3. 2. and Deut. 32. 20. Also in Tit. 1. 15. To them that are defiled and unbelieving is nothing pure, &c. It appeareth also in this, that all doe not attain salvation, which they must needs doe if they had true justifying faith; compare Luke 13. 24. and 1 Jo. 5. 19. with Mar. 16. 16. And Heb. 4. 3. with ver. 6. and 11. they that believe shall be saved, they that be.*

4. *The fruits of it are, first, to purifie the heart, Acts 15. 9. and 1 Jo. 3. 3. and that, as I said before, by laying hold on what Jesus Christ hath done and suffered for sinners, Acts 13. 38, 39.*

2. *It fills the soule with peace*

The Author

peace and joy, in that it layes
hold on the things that are
obtained for it, Rom. 5, 1.
2 Tim. 1.9. 10. 1 Pet. 1.8.

3. It makes the Soule to
wait patiently, for the glory
that is to be revealed at
the second appearing of
the man Christ Jesus,
whom God hath raised
from the dead; which
hath also delivered it
from the wrath to come,
as in Tit. 2. 13, 14. 1 Pet.
4. 13. and 5. v. 1, 4. 1 Thes.
1. 10.

But how (may some say)
doth the Diuell make his
delusions take place in the
hearts of poore creatures?
Ans. Why. 1. he labours to
render the doctrine of the
Lord Jesus, and Salvation by
him alone, very odious and
low:

to the Reader.

low: and also his ordinances, as hearing, reading, meditation, use of the Scriptures, &c. telling poore sinners that these things are but poore, low, carnal, beggerly, empty Notions; preached up by the Clergie-men, who are the Scribes and Pharisees of this Generation; who have the letter, but not the Spirit of God in them; which lead men into the forme, but not into the power of the Lord Jesus: And with this perswasion, he also represents the ungodly and base carriage, or behaviour of some, who have taken in hand to preach the Doctrine of the Lord Jesus Christ, and thereby he doth render the Gospell of our Lord Jesus the more contemptible and base.

But

To the Reader.

But Woe, woe, woe, be to
them by whom such offences
come, Mat. 18. 7. Lu. 17. 1, 2.

2. He pretends to lead
them up into some higher
light, mysteries, and revela-
tions of the Spirit, into which
but a very few have attained
or can attain, also bewit-
ching their affections, and
taking them with an earnest
pursuite after these his pre-
tended truths: perswading
them, that they shall be as
God himself, able to discern
between good and evil, Gen.
3. 5. And in this he is ex-
ceeding subtle and expert,
as having practised it ever
since the dayes of Adam.
These things being thus con-
sidered, and in some measure
hungred after, and the rather
because they are good (as
they

to the Reader.

they thinke) to make one
wise, Gen. 2. 6. The poore
Soule is all on the sudden pos-
sessed with a desperate Spirit
of delusion, which carries it
away headlong with some
high, light, frothy Notions,
and spiritual wickednesse
(which drown it in perdition
and destruction) that doth
feed and tickle the heart a
while, to the end it may
make way for a farther ma-
nifestation of it selfe in the
poore deluded soule; which
when it hath attained to, it
doth then begin to bring the
soule into a clearer sight of
those things, which it was
loath it should know at the
first: but having fitted the
soule by degrees, for a further
possession of it self, at last it
begins to hold forth its new
C Gospel;

The Author

Gospel; shewing the false
new Christ, and new Scrip-
tures. The new and false
Christ, is a Christ crucified
without, dead without, risen
again without, and ascended
without in opposition to the
Son of Mary, who was cru-
cified without, dead without,
risen again without, and
ascended in a cloud away
from his Disciples into heav-
en (Acts II. 9. 10. 11.)
without them.

Now let the new & false Christ
have a new and false faith
belonging to his Gospel,
which faith is to be
that the Christ crucified
without, dead without, risen
again without, and ascended
without. The apostles for
a scripture that words were
not in the world.

The Author

h Act. 1. 3. *after his resurrection: h and*
after that ascended away in
a cloud, out of the sight of his
i Act. 1. 9; *Disciples into Heaven: i*
 10, 11. *Which Christ ever lives to*
make intercession for us: k
k Heb. 7. *Who will come againe also at*
 24, 25. *the end of the world to judge-*
 Act. 10. 42 *ment. l Who also is the same*
 & 17. 31. *that hath obtained eternal*
 2 Pct. 3. *redemption for us: m This*
 10, 11. *I say, or rather the Scriptures*
m Act. 13. *say, is Gods Christ, Mat. 16.*
 37, 38, 39. *16. in whom he is well*
 Rom. 3. 25 *pleased, Mat. 3. 17. neither*
 Eph. 4. 7 *doth God owne any other, or*
 Rev. 1. 5. *allow of any other: for there*
 Heb. 1. 2. *is none other name under*
 & 9. 14. *heaven given among men,*
 21. 1. *whereby we must be sa-*
 22. 1. *ved, than the name of Jesus*
 23. 1. *of Nazareth, Acts. 4. 10*
 24. 1. *compared with v. 11. 12. But*
 25. 1. *as I told you before, the way*

to the Reader.

to be thus deluded, is first to
render Gods Christ odious
and low, with a pretence of
some further light and Reve-
lations; and thus professing
themselves to be wise,
they became fools, Rom. 1
22. But you will say, doth
not the Scripture make
mention of a Christ within?
Eob. 1. 17. and 2 Cor. 13.
5. Rom. 9. 10. I answer
Gods Christ was, and is, true
God and true man; he was
born of the Virgin Mary, true
God and true Man, Mat. 1.
23. and They shall call his
name Emanuell, which
being interpreted, is God
with us, or God in our Na-
ture, according to 1 Tim. 3.
16. God was manifested in
the flesh; and 1 Joh. 1. 14.
The word was made flesh;

Though I
shall goe
seemingly
about in
answer to
this que-
stion, yet
it will be
very pro-
fitable to
them who
shal weigh
and con-
sider the
severall
sentences
hereof.

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and dwelt among us, and
we beheld his glory, as of
the only begotten of the
Father full of grace and
truth. And in Heb. 1. 14.

Forasmuch then as the
children are partakers of
flesh and blood, he, that is,
God, Heb. 1. 8. also him-
self likewise took part of
the same, that through
death he must destroy

him that had the power of
death, that is, the Devil.

Now as he was true God
and true man, so he became
our redeemer, and Saviour.

Compare the first and second
chapters, to be Heb. 9. together,

and you may clearly see that
this is a glorious truth,

that he, who is the first and
the last, Rev. 1. 17, 18. and

he humbled himself, and
made

Though I
will go
villainly
about in
unlawful
-cup this
tion, yet
it will be
very pro-
fitable to
them who
shall weigh
and con-
sider the
several
things
hereof.

to the Reader.

made himselfe of no reputation, and took upon him the form of a Servant, and was made in the likeness of men: And was this all? No, he humbled himself unto death, even the death of the crosse, Phil. 2. 7, 8. compared with Revel. 1. 17, 18. and Rev. 2. 8. with Gal. 1. 4. Now after this Christ of God, true God, and true man, had wrought out eternal redemption for us poore miserable sinners, Heb. 9. 14. compared with 1 Tim. 1. 15. I say, after he had done this, he ascended up into heaven, and there ever lives to make intercession for us. Now this Christ, having thus completely wrought out our Salvation, sends his Disciples abroad to preach the same to

The Author

poore sinners, Acts 2. and
2 Cor. 5. 19, 20. 1 Cor. 1.
17. and so many as were or-
dained to eternal life, when
they heard the word, or the
Gospell preached by the Apo-
stles, which Gospell was this
Christ, 1 Cor. 1. 17. compa-
red with ver. 23. I say, so
many as were ordained to
eternal life, when they heard
the word, the Holy Ghost or
Spirit of Christ fell upon
them, Acts 10. 44. compared
with Acts 13. 48. which did
lead them into the Redemp-
tion and glorious things that
the Lord Jesus had laid up
and prepared for them, Joh.
16. 13. 14, 15. 1 Cor. 2. 9.
Which Spirit was the earnest
of their inheritance until the
redemption of the purchased
possession to the praise of his
glory.

to the Reader.

glory, Eph. 1. 13. 14. This earnest of their inheritance was a glorious encouragement to them that had it, to hope for the glory that was revealed at the appearing of Jesus Christ, which is the meaning of that place in Col. 1. 27. The Spirit of Christ is the earnest of that inheritance that Christ as he was God and man did obtain. Col. 1. 27. Ephes. 1. 13, 14. And that will be seen clearly if we truly compare it with Eph. 1. 13, 14. before cited. Now this Spirit, which sometimes is called the Spirit of Christ, 2 Cor. 13. 5. This spirit I say, being given to all those that were ordained to eternal life, it must needs follow, that those that had not this Spirit, but did live and die without it, were not ordained to eternal life, and so were none of Christs: but were reprobates, Rom. 8. 9. for the Spirit of Christ is the distin-

to the Reader.
The Author

distinguishing Character be-
twixt a believer and an un-
believer; he that hath it, and
is led by it, is a child of God,
Rom. 8. 14. but he that
hath it not is none of Christ's.
So then, the* Answer that I
give to the question, is this.
The Spirit of Christ that is
given to believers, is the
Earnest, or hope of that In-
heritance that Christ hath
already purchased, and is
now preparing for so many
as he hath given, or shall give
this holy Spirit unto. And
for the prooffe hereof, Read
Eph. 1. 13, 14. In whom
(saith the Scripture) ye
also trusted after that ye
heard the word of truth,
the Gospel of your Salva-
tion. In whom also after
that ye believed, ye were
sealed.

The ob-
jection
answered.

to the Reader.

sealed with the holy Spirit of promise, which is the earnest of our inheritance: (which inheritance is the eternal redemption that was purchased by Christ for poor sinners, Heb. 9. 14.) untill the redemption of the purchased possession, unto the praise of his glory. Again, Gal. 5. 5. for ye through the Spirit wait for the hope of righteousness by faith. And Col. 3. 27. the Apostle speaking of this great mystery, saith, To whom God would make known what is the riches of the glory of this Myserie among the Gentiles, which is, Christ in you the hope of glory, which glory was then revealed to the Saints no otherwise then by faith,

The Author

saith, as the Apostle saith,
We rejoyce in hope of the
glory of God, Rom. 5. 2.
Which hope is begotten by
the Spirits shedding abroad
the love of God in our hearts,
ver. 5. which hope is not yet
seen, that is, not yet actually
enjoyed; for we are saved by
hope; but hope that is seen
is not hope; for what a
man seeth, why doth he
yet hope for? But if we
hope for that we see not,
then do we with patience
wait for it, Rom. 8. 24, 25.
And as I say, the cause of
believers hope is this, Christ,
or the Spirit of Christ in
them, the hope of glory. And
indeed he may well hope for
glory to come, who hath al-
ready an earnest thereof gi-
ven him of God, and that
earnest

to the Reader.

earnest no less than the Spirit
of the Lord Jesus, Rom. 8.
16, 17.

But now, this Spirit, which
is the Cause of a believers
hope, all men have not, Jude
19. Eph. 2. 12. Rom. 8. 9.
Jo. 14. 16, 17. Therefore
what a sad doctrine is that
which saith, follow the light
that Christ hath enlighten'd
every man withall which
cometh into the world,
which light is the Conscience
* that convinceth of Sinnes
against the Law; and that Joh. 8. 9.
you may see cleerly if you
mind that Scripture, Jo. 8. 9.
which saith, that the Pha-
rises which had neither the
love of God, nor yet his word
abiding in them, Jo. 5. 38,
43. when they had heard
Christ speaking thus to them,
He

The Author

He that is without sin a-
mong you, &c. being con-
victed by their own Con-
sciences, went out one by
one, beginning at the el-
dest even to the least. But
the Devil, that he might be
sure not to miss of his design,
labours by all manner to

It is the
fair of
the devil
that doth
render
the Scrip-
tures con-
scriptible
and low.

render the Scriptures also
odious and low, telling them
of the Scriptures without
which Christ never taught,
nor yet his Disciples: But
being given up of God
to a reprobate mind, have
given themselves out rather
as teachers of the ignorant,
than as learners of the
Scriptures. And thus they
have made the Scriptures
not only unprofitable, but
also odious and low.

2. 4. do

John 4. 21
to the Reader:

of the Spirit, Eph. 6. 17.
which weapon our Lord Je-
sus himselfe held up, to over-
come the Levell withall,
Mat. 4. 4. 7. 10. Luke 4.

11. 21. But this designe
as I told you, the Levell
carries on, by pretending to
show them a more excellent
way which they may follow
to, if they be but wile, and
follow what is made knowne
to them from the light with-
in them.

But (Reader) that thou
mayest be able to escape the
snare of this cunning hunter
I shall say thus, downe I lay
myselfe downe, which if the
Lord give thou wilt, to dis-
cuss, thou shalt see that
the Levell is a Levell, and
not a way to the Kingdom
of God, so be very jealous
touching

The Author

touching thine estate and condition; and examine thine own heart by the rule of the word of God, whether or no, thou hast as yet any beginnings of desiring after religion: and if thou findest that thou hast lived untill now in ignorance, and hast not set thy selfe to remember thy Creator as thou art commanded, Eccles. 12. 1. then I beseech thee consider that thou art under the wrath of Almighty God, and hast been so ever since thou camest into the world, Eph. 2. 1, 2. being thou in thy first parents didst transgress against thy Maker, Rom. 5. 18. Therefore as by the offence of one, that is, of Adam, ver. 14. judgement came upon all men unto condemnation.

Besides

to the Reader.

Besides the many sins thou hast committed ever since thou wast born: Sins against the Law of God, and sinnes against the Gospell of the grace of God: Sins against the long suffering and forbearance of God, and sins against his judgements: Sins of Omission and sins of Commission, in thoughts, words and actions: Consider I say thy condition, yea get a very great sense of thy sins that thou hast committed, and that thou mayest so doe, Beg of God to convince thee by his holy Spirit, not only of sins against the Law, but also of that damning sin, the sin of unbelieve.

2. If thou by grace art but brought into such an estate as to see thy selfe in a
lost

The Author

lost Condit: on because of sin,
without the Lord Jesus: then
in the next place, have a care
of resting on any dutie done,
though it be never so spe-
cious; I say, have a care of
making any stay any where
on this side the Lord Jesus
Christ: but above all strive
to believe, that that very
man that was borne of the
Virgin Mary, did come into
the world, on purpose to save
thee, as well as other poore
sinners: I say, thou must not
be content till thou art ena-
bled to say, He loved me,
and gave himselfe for me:
And that thou mayest be sure
to attaine to this most pre-
cious faith, (for so it is) be
much in applying the freest
promises to thy own soule;
yea those that have no con-
ditions.

Gal. 2. 20.

Rev. 22 17

to the Reader.

ditions annexed to them, as
these, or other like, Jer. 31. 3.
Jer. 3. Jol. 6. 37. also Jo.
14. I say, I say, I say,
labour to apply to thy owne
state in particular, & the most
glorious and free promises
in the book of God. And if
at any time the diuell besets
thee by his temptations & for
sows his wicked manner to
thee, ~~and~~ ^{as} much the more as
he sees thee labour to get
of his reach. I say, when he
assaults thee with his fierie
darts, be sure to ad faith
on the most free promises,
and have a care that thou
dost not enter into any dis-
pute with him; but rather
resist him by those blessed
promises that are laid down
in the word of God. And
inshall, be sure to meditate
upon

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upon the blood of the Man
Christ Jesus, who also is the
true God, and read those
Scriptures that doe most ful-
ly and cleerly speak of it, as
Mat. 1. 7. Eph. 1. 7. Heb.
9. 14. Rom. 3. 25. &c. &c.
But if thou say that it is af-
ter the speech of poore soules
lying under a sense of sin, &
the apprehensions of wrath
due to it. I cannot apply the
promises to mine own soule;
and the reason is because my
sins are so great, and so
many. Consider, and know
it for a truth, that the more
and greater than seeest thy
sins to be, the more cause hast
thou to believe: yea, thou
must therefore believe be-
cause thy sinnes are great.
David made it an encou-
ragement to himselfe, or ra-
ther

to the Reader.

ther the Spirit of the Lord
made it his encouragement,
to crave, yea to hope for par-
don, because he had greatly
transgressed: Psal. 25. 11.
For thy Name sake, O
Lord (saith he) & pardon
mine iniquitie, for it is
great. As if he had said, O
Lord, Thy name will be more
glorified, the riches of thy
grace will be more advanced,
thy Mercy and goodness will
more shine, and be magnified
in pardoning me who am
guilty of great iniquitie,
than if thou pardonest many
others who have not com-
mitted such heinous offences.
And I dare say, the reason
why thou beliedest not, is not
because thy sins are great, but
because thou dost reason too
much with this wicked ene-
mie

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me of mans salvation, and
givest way too much to the
fleshy reasoning of thine own
heart. For Christ hath said,
he that cometh unto me
I will in no wise cast out.
Job 6. 37. And againe,
Though thy sins be as red
as scarlet, they shall be as
white as snow. Isai. 1. 18.
And Christ calleth those that
labour, and are heavy laden,
to come to him, with promise
to give them rest. Mat. 11. 28.
Wherefore thou must not say
my sins are too big; but thou
must say, because I am a
great sinner, yea, because I
have sinned above many of
my companions, and am
nearer to Hell, and eternall
damnation, than they, be-
cause of my sins, therefore
will I come unto the Lord, and
say,

To the Reader.

Say, O Lord, Pardon my sins,
for they are great.

Now that thou mayest not
be deceived in a matter of so
great concernment, have a
special care of these three
things. First, have a care
of putting off thy trouble of
spirit the wrong way, which
thou mayest doe three wayes.
First, when thy Conscience
steth in thy face, and tells
thee of thy sins, thou dost
put off convictions the wrong
way, if thou dost stop thy
Conscience by promising to
reform thy selfe, and lead a
new life; and gettest off thy
guilt by so doing. For though
thou mayest by this meanes
still and quiet thy conscience
for a time, yet thou canst
not hereby satisfie and ap-
pease the wrath of God. Te.
saith

The Author

saith God to such, though thou wash thee with Nitre, and take thee much Sope, yet thine iniquitie is marked before me, Jer.

2. 22.

2. If when thou art under the guilt of thy sins, thou puttest off convictions by thy performances or duties, and so satisfiest thy Conscience, then also thou doest put off thy Convictions the wrong way: For God will not be satisfied with any thing lesse then the blood, righteousness, resurrection, and intercession of his own Son, Acts. 4. 12. and thou shouldest not satisfie thy self with any less then God would have thee to satisfie thy selfe withall; and that is the water of life, Isa. 55. 1, 2. which water of life, thy

to the Reader.

thy duties and all thy righteousness is not, for it is but menstruous ragges, Isa. 64. 6.

3. Have a care that when thou art under conviction, thou dost not satisfie thy self with a notion of the free grace of the Gospel; My meaning is, doe not content thy selfe with any measure of knowledge that thou canst attain unto, or bottome thy peace upon it, thinking thou art now well enough, because thou canst speak much of the grace of God, and his love in Christ to poore sinners. For this thou mayest have, and do; & yet be but a companion for Demas, yea, for Judas and the rest of the damned multitude; As the Apostle saith, For all this thou
D mayest

giving
and make
the accep-
ted with
God, but
the merits
of Jesus
Christ.

to the Reader.

The Author

mayest be but as sounding
brass, and as a tinckling
Cymball; that is, nothing
but a sound, 1 Cor. 13. 1.

But Secondly, if thou
wouldest not be deceived, then
have a care to avoid false
Doctrines, which are accor-
ding to the spirit of the diuel,
and not after Christ.

Nothing
can make
us accep-
ted with
God, but
the merits
of Iesus
Christ.

As first, If any Doctrine
doth come unto thee, that tels
thee, Except thou art circum-
cised after the manner of
Moses, thou canst not be sa-
ued: That is, if any man
come unto thee, and tels thee,
thou must doe such and such
works of the law, to the end
thou mayest present thy selfe
the better before God, doe not
receive him. For to him
that worketh not, but be-
lieveth

The Author

lieth in him that justifieth the ungodly, his faith is counted for righteousness, Rom. 4. 5.

2. If any come unto thee, The Ranters doctrine is false. and bring such a Doctrine as this; That thou mayest be saved by grace, though thou walk in the imaginations of thy own wicked heart: his Doctrine also is diuillish, doe not receive him, Deut. 29. 19, 20, 21, 22, 23.

3. But if any come unto thee, and doth in truth advance the bloud, righteousness, resurrection, intercession, and second coming of that very man in the clouds of heauen, that was borne of the Virgin Mary; and doth presse thee to believe on what he hath done, (shewing thee thy lost condition without him)

The Author

him) and to own it as done
for thee in particular, and
withall doth admonish thee,
not to trust in a bare Notion
of it, but to receive it into
thy heart, so really, that thy
very heart and soule may
burne in love to the Lord Je-
sus Christ againe: And doth
also teach thee, that the love
of Christ should and must
constraine thee, not to live to
thy selfe; but to him that
loved thee and gave himselfe
for thee, 2 Cor. 5. 14, 15.
Eph. 4. 20, 21, 22, 23.
1 Cor. 7. 23. ye are bought
with a price, be not ye the
servants of Men. If his
conversation be also agree-
able to his doctrine, a belie-
ving, honest, loving, self-
denying courteous Conversa-
tion; (he also is a true Chri-
stian.)

to the Reader.

(Stran.) Receive that Doctrine
 * and receive it really, for it
 is the Doctrine of God, and
 of Christ, Gal. 4. 4. Gal. 1. 4.
 Eph. 1. 7. Rev. 1. 5. Acts
 13. 38. Joh. 1. 19. Acts 4.
 12. Acts 10. 40, 41, 42.
 and 1 Thes. 1. 10. Mar. 13.
 ult. 2 Pet. 1. 5, 6, 7, 8, 9,
 10. Considering the end of
 their conversation Jesus
 Christ, yesterday, and to day,
 and the same for ever, Heb.
 13. 7, 8. ~~And lest you should~~
 : ~~be deceived~~ Again, if thou wouldst
 not be deceived, then, beware
 of slighting any known truth
 that thou findest revealed, or
 made known to thee, in the
 Gospel; but honour, and obey
 it, in its place, be it (as thou
 thinkest) never so low, Joh.
 14. 19.

The do-
 ctrine is
 true, and
 of God,
 whatever
 the man
 be.

2. Have a care that thou
 D-3 doe

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doe not undervalue, or entertain low thoughts of God, Christ the Son of Mary and the holy Scriptures; but search them, John 5. 39. And give attendance to the reading of them, 1 Tim. 4. 13. for, I will tell thee he that slight the Scriptures, doth also slight him of whom they testifie. And I will tell thee also, that for this cause, God hath given up many to strong delusions, that they might believe a lye: that they all might be damned who believed not the truth, but had pleasure in unrighteousness, 2 Thes. 2. 11, 12.

Therefore I say unto thee, In the name of the Lord Jesus, the Son of Mary, the Son of God, the very Creator of heaven.

to the Reader.

heaven and earth, and all things that are therein: have a care of thy selfe, for the di-
vel doth watch for thee day
and night, 1 Pee. 5. 8. thine
own heart also doth labour to
deceive thee, if by any means
it may, Jer. 17. 10. There-
fore doe not thou trust it; for
if thou doe, thou wilt not doe
wisely, Pro. 28. 26. I say
therefore, have a care that
thou labour in the strength
of the Lord Jesus, to escape
all these things. For if thou
fall into any one of them, it
will make way for a further
incomse of sin and the diuell,
through whose deceitfulnesse
thy heart will be hardened,
and thou wilt be more unca-
pable of receiving instructi-
on, or reaping advantage, by
and from the Ordinances of

The Author

Jesus Christ : The rather therefore, Give all diligence to believe in the Christ of God, which is the Son of Mary, and be sure to apply all that he hath done, and is doing, unto thy selfe, as for thee in particular; which thing if thou doest, thou shalt never fall.

And now Reader, I shall also give thee some few considerations, and so I shall commit thee to the Lord.

1. Consider, That God doth hold out his grace, and mercy freely, and that to every one, Rev. 22. 17. Na. 55. 1, 2, 3, 6, 7.

2. Consider, That there is no way to attaine to this free mercy and grace, but by him that was borne of the Virgin Mary,

to the Reader.

Mary, for he himselfe saith,
I am the way, the truth, and
the life; No man cometh to
the Father but by me. Joh.
14. 6. compared with Mat.
1. 20, 21.

3. Consider, if thou strivest
to go over any other way thou
wilt be but a thief and a rob-
ber, Joh. 10. 1. compared
with ver. 9. And know that
none of these (so continuing)
shall enter into the Kingdom
of heaven, 1 Cor. 6. 9, 10.

4. Consider, that if the
devill shou'd be too hard for
thee and deceive thee by per-
suading thee to embrace, or
entertaine a new Gospell;
which neither Christ, nor his
Disciples did allow of, it
would make thee gnash thy
teeth when it is too late.

5. Consider, that though
D 5 thou

to the Reader.

thou hast been de'uded by Satan to this day, yet if now thine eyes be opened to see and acknowledge it, though as yet thou hast been either exceedingly wicked, a or an idle, b luke-warme hypocritical professour; c and hast stood it out to the last; d for all this there is hope, and if now thou receive the truth in the love of the truth, being as willing to be rid of the filth of sin, as the guilt of it, thou shalt be saved.

6. Consider, that the Lord will call thee to judgement for all thy sins past; present, and what else thou shalt practice hereafter; especially for thy rejecting, and trampling on the blood of his Son, the Man Christ Jesus: And if, then, doest not agree with
thine

a 1 Tim.

1:13.

b Mat. 20.

6, 7.

c Rev. 3.

17, 18, 19.

d Exek. 18

31, 32.

The Author

thine adversary, now, while
thou art in the way, he will
deliver thee to the Judge,
and the Judge will deliver
thee to the officer, & if he
cast thee into prison, I
tell thee, thou shalt not
come out thence till thou
hast paid the very last
mite, Luke 12. 58, 59.

And therefore I beseech
thee to consider: Here is at
this time, life and death;
heaven and hell; everlasting
joy, and everlasting torment
set before thee. Here is also
the way to have the one, and
the way to escape the other.
Now if the Lord shall do thee
any good by what I have
spoken, I hope it will be a
meanes to stir me up to thank
the Lord that ever he did use
such a sinner as I am in the
works.

The Author

of his Gospel. I have
now I shall close up what I
have said, desiring that (if
God will) I may be able to
call thee into prisonment
tell thee, thou shalt not
be in answer to thee
half paid the very last
Lord Jesus Christ

though left then the
of all Saints
heaven and hell
in a way to
set before thee
the way to heaven
the way to escape the other
Now if the Lord will deliver
the Lord will deliver
spoken. I hope it will be a
means to his own salvation
the Lord is ever be with
such a manner as I am in this

For as much as many have taken
in hand to set forth their sever-
al judgements concerning
the Son of the Virgin Mary,
the Lord Jesus Christ, and
some of those many, having
most grossly erred from the sim-
plicity of his Gospel, it seem-
ed good to me, having had
some knowledge of these
things, to write a few words,
to the end, if the Lord will,
that some of those who have
been misled by their private
opinions, may be brought
back to the simplicity of the
Gospel.

And now, to the point in question.

It is a point of great importance
to the Christian, whether he
be a man or a woman, to know
the will of God concerning
himself, and to be assured
that he is in the will of God.
This is the first and most
important of all things, and
it is the foundation of all
other duties. If a man or
a woman be not in the will
of God, he or she cannot be
saved. Therefore, it is of great
importance to know the will
of God concerning himself, and
to be assured that he is in the
will of God.

first promised to the Fathers,
 and afterward expected by
 their children. But before I
 doe that, I shall speak a few
 words, concerning Gods fore-
 ordaining and purposing, that
 a Christ the Saviour should be,
 and that before the world be-
 gan. Now God in his own
 wisdom and counsel, knowing
 what would come to passe, as
 if it were already done, *Rom. 4.*
17. He knowing that man
 would break his commande-
 ments, and so throw himselfe
 under eternal destruction, did
 in his own purpose fore-ordain
 such a thing as the rise of him
 that should fall, and that by
 a Saviour, *Eph. 1.4.* *According*
as he hath chosen us in him (mea-
ning the Saviour) before the
foundation of the world. That
 is, God seeing that we would
 transgresse, and break his com-
 mandments, did before chuse
 some of those that would fall,
 and give them to him that
 should

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should afterward purchase them
actually, though in the account
of God his blood was shed be-
fore the world was, Rev. 13. 8.
I say, in the account of God
his son was slain; that is, ac-
cording to Gods purpose and
conclusion, which he purposed
in himself before the world was;
as it is written, 2 Tim. 1. 9.
*Who hath saved us, and called
us with an holy calling, accord-
ing to his own purpose and
grace which was given us in
Christ before the world began.* As
also in 1 Pet. 1. 20. where the
Apostle speaking of Christ, and
the redemption purchased by
him for sinners, saith of him,
*Who verily was fore-ordained
before the foundation of the world,
but was manifest in these last
dayes for you who by him doe ther-
lieve in God that raised him from
the dead.* God having thus
purposed in himselfe that he
would save some of them that
by transgression had destroyed
themselves.

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themselves; did with the ever-
lasting son of his love make an
agreement, or bargain, that
upon such and such terms, he
would give him a company of
such poor soules as had by
transgression fallen from their
own innocency and upright-
nesse, into those wicked in-
ventions that they themselves
had sought out, Eccles. 7. 29.
The agreement also how this
should be, was made before the
foundation of the world was
laid, Tit. 1. 2. The Apostle,
speaking of the promise, or co-
venant made between God and
the Saviour (for that is his
meaning) saith on this wise,
*In hope of eternal life, which God
that cannot lye, promised before
the world began.* Now this pro-
mise, or covenant, was made
with none but with the son of
God, the Saviour: And it must
needs be so, for there was none
with God before the world be-
gan, but he by whom hee made
the

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the world; as in *Prov.* 8. from
v. 22. to v. 31. which was and
is the Sonne of his love.

This Covenant, or Bargain,
had these conditions in it.

First; that the Saviour should
take upon him flesh and blood,
the same nature that the
sonnes of men were parta-
kers of (sinne onely excep-
ted) *Heb.* 2. 14. *Heb.* 4. 15.
And this was the will or agree-
ment that God had made with
him: And therefore when he
speaks of doing the will of
God, *Heb.* 10. 5. he saith, *a bo-
dy hast thou prepared me* (as ac-
cording to thy promise, *Gen.* 3.
15. which I was to take of a
woman) and in it I am come to
do thy will O God, as it is writ-
ten of me in the volume of thy
Book, v. 7.

2. The Saviour was to bring
everlasting righteousness to
justifie sinners withal; *Dan.* 9.
24, 25. The Messias, or Saviour
shal bring in everlasting righte-
ousness,

onnesse and put an end to iniquity, as it is there written. To make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. This, I say, was to be brought into the world by the Saviour, according to the covenant, or agreement, that was between God and Christ before the world began, which God, that cannot lye, promised at that time, Tit. 1.2.

Tit. 1.2.

2. He was to accomplish this everlasting righteousness by spilling his most precious blood, according to the terms of the covenant or bargain; and therefore when God would shew his people what the agreement was that he and the Saviour had made, even before the Covenant was accomplished and sealed actually. See for this Zach. 9. (where he is speaking of him that should be the Saviour) v. 11. And as for thee also.

When
these
words
were spoken, the

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also (meaning the Saviour) by the blood of thy Covenant; or as some render it, whose Covenant is by blood (which is all to one purpose) I (meaning God) have sent forth the Prisoners out of the pit wherein there was no water. The meaning is this: As for thee also, seeing the covenant or bargain that was made between me and thee before the world was, is accomplished in my account, as if it were actually and really done, with all the conditions that were agreed upon by me and thee, I have therefore, according to that agreement that was on my part, sent forth the prisoners, and those that were under the curse of my Law, out of the pit wherein there is no water; seeing thou also hast compleatly fulfilled in my account whatsoever was on thy part to be done, according to our agreement. And thus is that place

Covenant was not actually sealed; for that was done when the blood of Christ was let out upon the cross.

to . . .

to be understood in *John 17. 9.*
 I pray for them, I pray not for
 the world; but for those that
 thou hast given me (which I co-
 venanted with thee, for) things
 they were, and thou gavest them
 me (but on such and such con-
 ditions as are before mentio-
 ned, *Zach. 9.* And again; Ac-
 cording as he hath chosen us in
 him (that is, in Christ) before
 the foundation of the world, that
 we should be holy and without
 blame before him in love. Now,
 feeling this was thus concluded
 upon by those that did wish
 well to the soules and bodies
 of poore sinners; after the
 world was made by them, and
 after they had said, Let us
 make man after our own image,
 after our likenesse, *Gen. 1. 26.*
 And after man, whom God
 had made upright, had by
 transgression fallen from that
 state into which God at first
 placed him, and throwne
 himselfe into a miserable con-
 dition

* To be
 holy and
 without
 blame, is
 that
 which
 God in-
 tended
 for us in
 that glo-
 rious Co-
 venant;
 and by it
 alone we
 are holy
 and with-
 out blame
 before
 him in
 love; for
 we are:

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dition by his transgression then compleat
God brings out of his love in him a-
that which before he and his lone with
Son had concluded upon, and whom the
begins now to make forth that Covenant
to the world, which he had was made,
purposed in himselfe before Col. 2. 10.
the world began, Eph. 1. 4. 9. Tit. 1. 2.
2 Tim. 1. 9. Now the first dis-
covery that was made to a lost
creature of the love of God,
was made to fallen Adam, Gen.
3. 15. where it is said, I will put
enmity between thee and the wo-
man, and between thy seed and
her seed, which is the Saviour,
Gal. 4. 4. it shall break thy
head, and thou shalt bruise
his heel This was the first dis-
covery of the love of God to
lost man: This was the Gos-
pel which was preached to A-
dam in his generation; in
these words was held forth to
them in that generation, that
which should be further accom-
plished in after generations.

2. Another discovery of the
love

love of God in the Gospel, was held forth to Noah, in that he would have him to prepare an Ark to save himself withal: which Ark did type out the Lord that was to come, and be the Saviour of those whom he before had covenanted for with God the Father. And God said to Noah, the end of all flesh is before me. Make thee an Ark of Gopher wood, Gen. 6. 13, 14. And Chap. 7. 1. The Lord said unto Noah, come thou and all thy house into the Ark, for thee have I seen righteous before me in this generation.

3. God breaks out with a further discovery of himself in love to that generation in which Abraham lived, Gen. 12. 3. where he saith, And in thee, (that is, from thee shall Christ come thorrow, in whom) shall all the families of the earth be blessed. This was also a further manifestation of the good will of God to poor lost sinners; and

and through this discovery of the Gospel, did *Abraham* see that which made him rejoyce, *Job. 8. 56.*

4. When the time was come that *Moses* was to be a Prophet to the people of his Generation, then God did more gloriously yet break forth with one type after another; as the blood of Bulls; & Lambs; & Goats: And Sacrifices of divers manners, and of several things, which held forth that Saviour more clearly which God had in his own purpose & decree determined to be sent; for these things (the types) were a shadow of that which was to come, which was the substance, *Heb. 9. 9, 10. Heb. 10. 1, 5, 6, 7.* Now when these things were thus done, when God had thus signified to the world what he intended to doe in after times, presently all that had faith to believe that God would be as good as his word, began to look

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are the fathers, of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Christ as concerning the flesh, did come of the fathers.

4. *Isaiah* did prophesie of this, that God would thus save his people, yea, he breaks forth with these words, *But Israel shall be saved with an everlasting Salvation*, *Isa. 45. 17*. He also tels them how it shall be accomplished in that *53. Chap.* Yea, he had such a glorious taste of the reality of it, that he speaks as though it had then been actually done.

5. In the dayes of *Jeremiah* this that God had promised to the fathers, was not yet accomplished; in *cap. 23. 5.* he saith, *behold the dayes come saith the Lord, that I will* (mark, it was not yet done.) *but I will* (saith God) *raise unto David a righteous branch, and a King shall reign and prosper. In his dayes Judah shall be saved, and Israel shall*
i'will

dwell safely, And this is his name
wherewith he shall be called, The
Lord our righteousness.

6. He was also to come in
Zacharies time, Zach. 3. 8. where
he saith, For behold I will bring
forth my servant the Branch.

7. He was not come in the
time of Malachy neither, though
he was indeed at that time
neer his comming. For he
saith himself, Behold, I will send
my Messenger (meaning John
the Baptist, Esay 40. v. 3. Luke
1. 76. and he shall prepare the
way before me; And the Lord
whom ye seek shall suddenly come
to his temple, even the messenger
of the Covenant whom ye delight
in. Behold he shall come saith
the Lord of Hosts.

8. Old Simeon did also wait
for the consolation of Israel a
long time, Luke 2. 25. where it
is said, And behold there was a
man in Jerusalem whose name
was Simeon, the same was a just
man and devout, waiting for the

consolation of Israel, That is, waiting for him that was to be the Saviour; as is cleer if you read with understanding a little farther. And it was revealed to him by the Spirit, that he should not see death, before he had seen the Lords Christ, ver. 26.

God hath a Christ own, distinct from all other things whatsoever that is called Christ, whether they be Spirit or body, or both spirit and body, and this is signified, where he saith, the Lord Christ.

And thus have I in brieft shewed you. 1. That there is such a thing as Christ. 2. That this Christ was promised and signified out by many things before he did come. 3. How he was waited for, and expected before the time that God had appointed in the which he should come.

The second thing that I will (through the strength of Christ) prove, is this, that he that was of the Virgin, is he that is the Saviour.

And first, I shall lay down this for a truth; That it is not any Spirit

Spirit only by, and of it selfe,
without it doe take the nature
of man; that can be a Saviour
of man from eternal vengeance.

Or thus: That that will be a
Saviour of man, must in the na-
ture of man satisfie and appease
the justice and wrath of God:
and the arguments that I doe
bring to prove it by are these.

1. Because, it was man that
had offended, and justice requi-
red that man must give the sa-
tisfaction. And therefore when
he thus willingly offered himself,
was come, *he took upon him the
forme of a Servant, and was
made in the likeness of man; Phil.*
2.7. And in Heb. 2.14. (Because
the children were partakers of flesh
and bloud; he also himself likewise
took part of the same: to what
end? that through death he might
destroy him that had the power of
death that is the Divell. And is
that all? No, but also that he
might deliver them who through
fear of death, were all their

life time subject to bondage.

The second argument is this, because, if a Spirit only could have made satisfaction for the sin of mankind, and have subdued Satan for man; without the nature of man; either there had been weaknesse in God when he made that promise to fallen Adam, *That the seed of the woman should break the serpens head* : (for there had been no need of, and so no room for that promise) or else God having made it would have appeared unfaithful in not fulfilling his promise by redeeming the world without it.

3. If a Spirit only could have made satisfaction, and so have saved man; then Christ needed not to have come into the world, and to have been borne of a woman, *Gal. 4. 4.* but in that he must come into the world, and must be borne of a woman, it is cleer, that without this he could not have been a Saviour :.

Saviour: for he was made of a woman, made under the law, to this end, that he might redeem them that were under the law; implying, No subjection to this (*viz.* the taking of the nature of Man) no redemption from the curse of the law. But Christ hath delivered from the curse of the law, (all that believe in his name) being in their Nature made a curse for them.

And this is the reason, why the fallen Angels are not recovered from their damnable estate, because, he did not take hold of their * nature, For he tooke not on him the nature of Angels, but he tooke on him the seed of Abraham, Heb. 2. 16.

Now then, seeing this is the very truth of God, I shall next prove, that Jesus that was born of the virgin, to be the Saviour: And first, I shall prove it by comparing some places of the old and new Testament together, and by some arguments

Gal. 3. 13.

* They that are redeemed must have redemption

wrought out for them

thorow their natures; for

except that na-

ture that sinned do bring in recovery

from the curse that is due to

it for its sin, that nature

that sinned must suffer for its own

sin.

drawn from the Scriptures.

And first, see Gen. 3. 15; where he is called the seed of the woman, saying, *I will put enmity between thee and the woman, and between thy seed and her seed; and so was Jesus, Gal. 4. 4. where it is said, God sent forth his son made of a woman, or borne of a woman.*

2. This woman must be a virgin, Isa. 7. 14. where it is said, *a virgin shall conceive, and bring forth a son, and they shall call his name Emmanuel.* And Jesus is he that was the fulfilling of this Scripture, Matth. 1. 22, 23. Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *Behold a virgin shall conceive, and bring forth a son, and they shall call his name Emmanuel.*

3. The Saviour must be of the Tribe of Judah. And this Jacob prophesied of, on his death-bed, saying, *Judah, thou art he whom thy brethren shall praise,*
or

or honour, thine hand shall be on Gen. 49.8
the neck of thine enemies, thy fa-
thers children shall bow down
before thee.

And again, Mic. 5. 2. But thou
Bethlehem Ephrathah, though thou
be little among the thousands of
Judah, yet out of thee shall be
come, that is to be ruler in Israel.
Jesus also came of the tribe of Ju-
dah, and that will cleerly ap-
peare, if you read Mat. 1.
Matthew he begins first with A-
brabam, v. 2. and thence to
Judah, v. 3. from Judah to D-
avid, ver. 6. From David to
Zorobabel, v. 17. then to Jacob
the father of Joseph the husband
of Mary of whom was borne
Jesus, ver. 16.

Now Mary was one of the
same house also, and for this
consider, Jesus came from the
loynes of David; see Mat. 1. but
that he could not doe, if Mary
had not been of the seed of Da-
vid: For Christ came from her,
not from him, for Joseph knew
her

for not till shee had brought forth
her first borne, Mat. 1.25. Again,
the Angel told her that he was
the Son of David, saying, And
the Lord God will give unto him
the throne of his father David,
Luke 1.32.

And againe, The Jews knew
this very well, or else they
would have been sure to have
laide it open before all the
world; for they sought by all
meanes to disown him. And
though they did through the
diuellishnesse of their unbeliefe
disown him, yet could they find
no such thing as to question the
right of his birth from Mary.
If it had been so be done, they
would no doubt haue done it;
they did not want malice to
whee them on; neither did
they want meanes so far as
might helpe forward their ma-
lice, without manifest and ap-
parent injury; For they had
certain Registers or records of
their genealogies, so that, if
they

they had had any colour for it, they would sure have denyed him to have been the Son of David. There was reasoning concerning him when he was with them, *Iob 7.* and I do believe, part of it was about the generation of which he came. And this was so commonly knowne, that the blind man that sat by the way side could cry out, *Jesus thou Sonne of David, have mercy on me; thou Sonne of David, have mercy on me; Luke 18. 38, 39.* It was so common, that he came from the loins of his Father David according to the flesh, that it was not so much as once questioned. And when Herod demanded (*Mat. 2. 4, 5, 6.*) of the chiefe Priests and Scribes of the people where Christ should be borne, they said unto him in *Bethlehem of Judah: for thus it is written by the Prophet, And thou Bethlehem in the land of Judah, art not the least among the Princes of Judah, for out of thee shall come a Governor that shall rule*

my people *Israel*: (For out of thee) Mark that; if *Mary* had not been of *Judah*, *Christ* had not come out of *Judah*. But *Christ* came out of *Judah*, therefore *Mary* is also a daughter of *Judah*. and this is evident, as saith the Scripture, for our Lord sprang out of *Judah*, Heb. 7. 14.

Againe, when *Christ* the Saviour was to come into the world, at that time the Scepter was to depart from *Judah*, according to the prophesie of *Jacob*. The Scepter shall not depart from *Judah*, nor a Lawgiver from between his feet until *Shiloh* come, Gen. 49. 10.

Now the Scepter was then departed from those that were Jews by nature, and also the lawgiver, and *Herod* who was a stranger, and not of *Judea*, was King over them, as *Cesars* Deputy; and *Cesar Augustus* imposed lawes on them.

The stubborn Jews also confessed the Scepter to be departed.

ted when before *Pontius Pilate*
 a Romane, governour of *Judea*,
 they cryed out against Christ:
We have no King but Caesar, Joh.

19. 15.

Nay further, the Jewes from
 that day to this have beene
 without a King of their owne
 nation to governe them; they
 never had the Scepter swayed
 since by any of themselves, but
 have been a scattered despised
 people, and have been as it
 were liable to all dangers, and
 for a long time driven out from
 their countrey, and I scattered
 over all the Nations of the
 earth, as was prophesied con-
 cerning them, *Jer. 24. 9. Zek. 5.*
14, 15. And yet these poor souls
 are so horribly deluded by the
 devil, that though they see these
 things come to passe, yet they
 will not believe. And one rea-
 son among many, of their being
 thus deluded, is this, they say
 that the word *Scepter* in that
49. of Gen. is not meant of a
 Kingly

Kingly Government, but the
 meaning is (say they) a rod, or
 persecutions shall not depart
 from *Judah*, till *Shiloh* come.
 Now they doe most grossly mis-
 take that place; for though I am
 not skilled in the Hebrew
 tongue, yet through grace, I am
 enlightened into the Scriptures,
 whereby I find that the mea-
 ning is not persecutions, nor
 the rod of afflictions, but a Go-
 vernour, or Scepter of the King-
 dome shall not depart from
Judah till *Shiloh* come. And
 that this is the meaning of the
 place, weigh but the very next
 words of the same verse, and
 you will find it to be the Scep-
 ter of a King that is meant: for
 he addeth *nor a Lawgiver from
 between his feet.* Marke it, The
 Scepter, nor a Lawgiver; the
 Legislative power depending
 on the Scepter of the Kingdom
 shall not depart from *Judah* un-
 till *Shiloh* come. According
 to that Scripture, written in
Isa.

Isa. 7. 16. For before the Child shall know to refuse the evil and chuse the good, the land which thou abhorrest shall be forsaken of both her Kings: which Scripture hath been fulfilled, from that same time.

But a word to the Jews exposition of the Scepter to be a rod, or persecutions; saying, that persecutions shall not depart from Judah till Shiloh come. This cannot be the meaning of the place; for the Jews have had rest oftentimes, and that before Shiloh did come, at one time they had rest fourscore years, Judges 3. 30. againe, And the land had rest from warre, Josh. 14, 15. And againe, & the Lord gave them rest round about according to all that he swore unto their fathers, and there stood not up a man of all their enemies before them, Jos. 21. 44. Jos. 22. 4. 23. 1. And the land had rest forty years, Jud. 3. 11. There was rest many a time from persecution and from

from the rod, though it were but for a season, but the Scepter, or Kingdome, did not depart from *Judah*, and a law-giver from between his feet till *Shiloh* came.

Againe, to prove that *Jesus* is the *Christ*, it is cleer from the hand of *God* against the *Jews* for putting him to death: What was the reason why they did put him to death but this, he did say that he was the *Christ* the *Sonne of God*? *Luke 22. 70.* Then said they all, *Art thou the Sonne of God?* And he said, ye say that I am: that is, *
 * *Joh. 9. 37.* I am he as you say, I am the son of *God*, Yea the only begotten Son of the *Father*, and I was
Joh. 17. 5. with him before the world was.

Now the *Jews* did put him to death for his thus owning his own, That is, for not denying of his *Sonship*, but making himself equal with *God*; therefore did they put him to death,
Joh. 19. 7.

Now *God* did, and doth
 most

most miserably plague them
to this very day for their cru-
cifying of him; But I say, Had
he not been the Christ of God,
Gods Son, he would not have
laid sin to their charge, for cru-
cifying him; but rather have
praised them for their zeale,
and for taking him out of the
way, who did rob God of his
honour, in that he made him-
self equal with God, and was
not. He would have praised
him, as he did Phineas
the Son of Eleazar, for execu-
ting judgement in his time, on
the adulterer and adulteresse,
Numb. 25. 8.

But in that he said he was
the Sonne of God, and accoun-
ted it no robbery so to call
himself, *Phil. 2.* And seeing
that they did put him to death,
because he said he was the Son
of God; And in that God doth
so severely charge them with,
and punish them for their sin in
putting

putting him to death, for saying that he was the son of God, it is evident that he was and is the sonne of God, and that Saviour that should come into the world. For his blood hath been upon them to this very day for their hurt, according to their desire, *Mat. 27. 25.*

Againe, Jesus himselfe doth in his day hold forth that he is the Christ, where he saith, the time is fulfilled and the Kingdome of heaven is at hand, *Mar. 1. 15.* What time is this that Jesus speaks of? Surely, tis that of *Daniel's* Seventy weeks, spoken of in *Chap. 9. 24.* where he saith Seventy weeks are determined upon thy people to finish transgression, and to make an end of sin, and to make reconciliation or satisfaction, for iniquity, and to bring in everlasting righteousness, and to anoint the most holy: this time, that here *Daniel* speaks of, is it that Christ saith hath an end; and

and the argument that he brings to perswade them to believe the Gospel, is this, the Kingdome of God is at hand, (according as was prphesied of it by *Daniel*) repent, and believe the Gospel. Repent, and believe that this is the Gospel; And that this is the truth of God, Consider, that *Daniel* had a revelation of these daies from the Angel of God, and also the time in which it should be accomplished: Namely, Seventy weekes was the determined time of the Messias his coming, from the time when the Angel spake these words to *Daniel*: Seventy weekes, that is about 490 years, if you reckon every day in the said twenty weekes for a yeare, a day for a yeare: a day for a yeare; for so is the holy Spirits way sometime to reckon dayes, *Ezek. 4. 6.* and this the Jews were convinced of, when Christ saith to them, *ye Hypocrites, ye can discern*

the eares of the deafe shall be un-
 stopped, then shall the lame man
 leape as an hart, and the tongue
 of the dumbe shall sing, for in the
 wildernesse shall waters breake
 forth, and streames in the desert,
 ver. 5. 6. Now when John
 would know whether he were
 the Christ or no, Jesus sends
 him this very answer, Go and
 tell John (saith he) what you
 hear and see, The blind receive
 their sight, and the lame walke,
 the Lepers are cleaused, the deaf
 hear, the dead are raised, and
 the poor have the Gospel preached
 unto them, Mat, 11. 3. 4. 5.

Another Argument that doth
 prove this Jesus to be the Christ
 is this, namely, he to whom
 it was revealed that he should
 see him, though he waited long
 for him. So soone as ever he
 did but see that sweet Babe that
 was borne of the Virgin Mary,
 he cryed out, Lord, now lettest
 thou thy servant depart in peace
 according to thy word: for mine
 eyes

eyes have scene thy Salvation,
which thou hast prepared before
all people, as it is in Luke 2. 26,
27, 28, 29, 30, 31. The Pro-
phetesse Anna also so soone as
shee had seen him, gave thanks
to the Lord, and spake of him to
all those that waited for redem-
ption in Israel, ver. 36, 37, 38.

Another Argument is the
signe of the Prophet Jonab. He,
even Jonab, was three dayes
and three nights in the whales
belly, Jonab 1. 17. And Jesus
makes this very thing an argu-
ment to the Jews that he was
the true Messias, where he saith,
*A wicked and adulterous genera-
tion seeketh after a signe, that is,
they would have me to shew
them a signe to prove, that I am
the Saviour, & there shall no sign
be given to them, but the sign of the
prophet Jonab. For as Jonab was
Three dayes and three nights in
the whales belly, so shall the Son
of Man be three dayes and three
nights in the heart of the earth,*
Mat.

Mat. 12. 39, 40. And this, the
 Apostle makes mention of to be
 accomplished, where he saith,
 The Jews slew Jesus, and hanged
 him on a tree, Acts. 10. 39. and laid
 him in a Sepulchre, Mat. 27. But
 God raised him up the third day,
 & shewed him openly, Acts 10. 40.

Another Scripture argument
 to prove that Jesus is the Christ,
 is this, that there was not one
 of his bones broken, which
 thing was foretold and typed
 out by the paschal Lambe,
 where he saith, thou shalt not
 leave any of it until the morning,
 nor break a bone of him, Exod. 12.
 46. Numb. 9. 12. which thing
 was fulfilled in the Sonne of
 the Virgin, (though contrary
 to the customes of this Nation)
 as it is written, Then came the
 Souldiers and brake the legs of
 the first, and of the other that
 was crucified with him. But
 when they came to Jesus and saw
 that he was dead already, they
 brake not his legs, Joh. 19. 31, 32.
 That

That the Scripture should be fulfilled, a bone of him shall not be broken, ver. 36.

Another Scripture demonstration is, in that they did fulfil the saying that was written, They parted my rayment among them, and for my vesture they did cast lots. Psal. 22. 18. But this was also fulfilled in Jesus, as it is written: Then the Souldiers, when they had crucified Jesus, took his garments, and made four parts, to every Souldier a part, and also his coat. Now the coat was without seame; They said therefore among themselves, let us not rent it, but let us cast lots whose it shall be; that the Scripture might be fulfilled which saith, They parted my rayment among them, and for my vesture they did cast lots, John 19. 23, 24.

Againe, the Scripture saith, they shall look on me whom they have pierced, Zach. 12. 10. But the Souldier thrust a spear into his side, that it might be fulfilled

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fulfilled which was written, They shall look on him whom they have pierced, Joh. 19, 34, 35, 36, 37.

Now then, seeing this is the truth of God that Jesus that was borne of the Virgin is the Christ of God; how horribly are those deceived who look on

Jesus the son of Mary, to be but a shadow or type, of something that was afterward to be revealed; whereas the Scriptures most lively hold him forth to be the Christ of God, and not a shadow of a spirit, or of a body afterwards to be revealed, but himselfe was the very substance of all things that did any way type out Christ to come, and when he was indeed come,

then was an end put to the law for righteousness, or justification to every one that believeth; Christ is the end of the law for righteousness to every one that believeth, as it is written, Rom.

10, 4. That is, he was the end of the ceremonial law, and of
len F that

Abeliever
hath no
law to
fulfill for
justifica-
tion; only
believe on
what the
man
Christ
Jesus hath
done and
be saved.

10, 4. That is, he was the end of the ceremonial law, and of

that commonly called the moral law, the substance of which is laid down, *Exod. 20.* from the first to the 17 verse, though that law, as handed out by Christ, still remaines of great use to all believers, which they are bound to keepe for sanctification, as Christ saith, *Mat. 5. 19. verse,* to the end of the Chapter. But Christ Jesus hath obtained everlasting righteousness, having fulfilled all the law of God in the body of his flesh wherein he also suffered on the Cross without the gates, and doth impute this righteousness to poor man, having accomplished it for him in the body of his flesh, which he took of the Virgin, *Gal. 4. 4.*

God sent forth his son made of a woman, a, made under the law, that is, to obey it, and to bear the curse of it, being made a Curse for us, *Gal. 3. 13.* to redeem them that were under the law, That is, to redeem such as were ordained to the eternal

a That is,
borne of
the virgin.

nal, from the curse of the law. And this he did by his birth, being made or borne of a woman; by his obedience, yea, by his perfect obedience he became the Author of eternal salvation to all them that obey him, *Heb.* 5. 8, 9. and by his doing and suffering, did compleatly satisfy the law and the justice of God, and bring in that glorious and everlasting salvation, without which we had all eternally been undone, and that without remedy; for without shedding of his blood there was no remission.

Secondly, seeing Jesus Christ, the son of the virgin Mary, was and is the Christ of God: and that Salvation came, in alone by him, for there is salvation in no other, *Acts* 4. 12. then how are they deceived, that think to obtain salvation by following the Convictions of the law, which they call Christ (though falsely) when alas, let them fol-

See *Heb.* 9. 22. and Compare it with *Heb.* 8. v. 3. where he saith it is of necessity that this man hath somewhat also to offer, which man was Jesus, *chap.* 7. 22.

low those convictions that doe
come from the law, and consci-
ence set on worke by it, I say,
let them follow all the Convi-
ctions that may be hinted in
upou their Spirits from that
law, they shall never be able to
obtaine salvation by their obe-

Gal. 2.10. dience to it, for by the law is the

John. 10. *knowledge of sin*, Rom 3. 20. And

15. It is not of works least any man

Heb. 9. 12 *should boast, as those fond Hy-*

Gal. 3. 10. *should boast*, as those fond Hypocrites called *Quakers* would

do. And again, If righteousness comes by the law, then Christ is dead in vaine, Gal. 2. 21. But

that no man is justified by the
works of the law, it is evident,
for the just shall live by faith,

Gal. 3:10. Which living by

faith, is to apply the Lord Jesus

Christ his benefits, as birth,

righteousness, death, blood,

resurrection, ascension, and

intercession, with the glorious

benefits of his second coming

to me, as mine, being given to

and (likely) when also let them fol-

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me; and for me, and thus much
doth the Apostle signifie, say-
ing; *The life which I now live in
the flesh, I live by the faith of the
Son of God, who loved me, and
gave himself for me, Gal. 2. 20.*

Againe, Seeing Gods Christ
which was with him before the
world was, *John 17. ver. 5.*
took upon him flesh and blood
from the Virgin Mary, (who
was espoused to Joseph the Car-
penter) and in that humane na-
ture yielded himself an offering
for sin, (for it was the body of
his flesh by which sin was pur-
ged, *Col. 1. 22.*) I say, seeing
the son of God as he was in a
body of flesh, did bring in sal-
vation for sinners, and by this
meanes, as I said before, we are
saved; even by faith in his
blood, righteousness, resurrecti-
on, &c. How are they then
deceived who own Christ no
otherwise then as he was before
the world began, who was then

not without

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without flesh and blood (for he took that in time of the virgin, Gal. 4. 4. Heb. 2. 14.) I say, they are wickedly deluded who own him no otherwise but as he was before the world was; For in their owning of him thus and no otherwise, they do directly deny him to be come in the flesh, and are of that Antichristian party which John speaks of, Job. 4. 3. u. Every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist, whereof you have heard that it should come, and even now already it is in the world. Now because the enemy doth most notably wrest this Scripture, as they do others, to their own damnation, I shall speak something to it; and therefore, when he saith, every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, his meaning is, Every spirit that doth not confesse

fesse that that Christ that was with the father before the world was, did in the appointed time of the father come into the World, took on him a body from the virgin, and was very man as well as very God, and in that body of flesh did do and suffer whatsoever belonged to the sons of men for the breach of the holy law of God, and impute his glorious righteousness which he wrought in that body of his flesh, to the soules that shall believe, on what he hath done and is a doing in the same body. And that this is the mind of the Spirit of God, consider, First, he himself saith, handle me and see, for a Spirit hath not flesh and bones, as ye see me have, when his disciples had thought he had been but a spirit, Luke 24 39, 40. Now that in this flesh he died for sins, consider secondly that Scripture which saith, *Who his own self* (that is, the Christ that

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was born of the Virgin) did
bear our sins in his own body on
the tree. See Col. 1.22. in the
body of his flesh, saith he, to pre-
sent you holy and unblameable, &
unreproveable in his sight. Now
that he arose again from the
dead with the body of flesh
wherewith he was crucified,
consider, that forenamed Scrip-
ture, Luke 24. 39. 40. spoken
after his resurrection.

Now that he went away with
the same body from them into
heaven, consider that it is said,
And he led them out as farre as
Bethany, and he lift up his hands
& blessed them: & it came to pass
while he blessed them, he was carried
from them, & carried into heaven,
Lu. 24. 50, 51. This is the meaning
of those words therefore; Jesus
Christ is come into the flesh, that
is, Jesus Christ hath come in the
flesh that he took of the Virgin,
hath brought us who were en-
thralled to the law, the diuel,
and sin, to liberty; and that by
his:

his obedience and death. For
asmuch then as the children were
partakers of flesh and blood (saith
the Scripture) he, Christ also
himself took part of the same;
Wherefore? that through death
he might destroy him that had the
power of death, that is the devill,
and deliver them who through
feare of death, were all their time
subject to bondage, Heb. 2. 14, 15.
For he was delivered for our of-
ferences, and was raised again for
our justification, Rom 4. 25. For
he, even that man, through the
power of the eternal Spirit, did
offer up himself without spot to
God; and thereby, o by that
offering, obtained eternall re-
demption for us, Heb. 9. 12, 14.
And therefore I say again and
again, look to your selves, that
you receive no Christ except
Gods Christ: for he is like to
be deceived that will believe
every thing that calls it selfe a
Christ. For many, saith he, shal

come

come in my name, and shall de-
ceiue many, Matth. 24. 5.

Now having spoken thus much
touching the Saviour, the Lord
Jesus Christ, I shal, according to
the assistance of the Lord Je-
sus, proceed, and shall speak
something of his Godhead, Birth,
Death, Resurrection, Ascension,
and Intercession; together with,
his most glorious and personal
appearing the second time,
which will be to raise the dead,
and bring every work to judg-
ment, Eccles. 12. 14.

ANd first I shall shew you
that he is very God, Co-
eternal, and also Co-equal
with his Father.

2. That by this Son of Ma-
ry (which is equal with his
Father) the world was made.

3. That he in the fulnesse of
time, was made of a woman,
made

made under the Law, to redeem them that were (or are) under the Law; that is, was borne of a woman: And in our nature (for he made himselfe of no reputation, and took on him the forme of a servant, and was made in the likenesse of men) and in our stead he did fulfill the Law in point of Justification, *Rom. 10. 4.* and was crucified for our transgressions, *1 Cor. 1. 23, 24, 25.*

4. That very body of the sonne of Mary which was crucified, did rise again from the dead, after he had been buried in *Iosephs* Sepulchre; that he in that very body ascended up into heaven; and in that very body shall come again to these ends. 1. First to judge the quick and the dead. 2. To receive his Saints to himselfe. 3. To passe eternal condemnation on his enemies. These things in brief I shall touch upon,

upon; according to the wisdom given me. And therefore that Christ is very God, I shall first prove by plain texts of Scripture. 2. From the testimony of God, Angels, and men, witnessed by the Scriptures. 3. By several Arguments drawn from Scripture, which will prove the same clearly.

1. Then to prove it by the Scriptures; though indeed the whole Book of Gods holy Scripture, testifie these things plainly to be most true, yet there be some places more pregnant and pertinent to the thing then others; and therefore I shall mention some of them: As first, minde that in *Prov. 8. v. 22, &c.* and there you shall finde him spoken of under the name of *Wisedome*, the same name that is given him in *I Cor. 1. 24.* I say in that place of the *Prov.* above mentioned, you shall find these expressions

sions from his own mouth. The Lord possessed me in the beginning of his way before his works of old. I was set up from everlasting, from the beginning: or ever the earth was, when there was no depths, I was brought forth; while there was no fountaine abounding with water. Before the mountains were seiled, before the hills, was I brought forth. While as yet he had not made the Earth, nor the fields, nor the highest places of the dust of the world. When he prepared the Heavens, I was there; when he set a compass upon the face of the depth: when he established the clouds above; when he strengthened the fountains of the deep: When he gave to the Sea his decree, that the waters should not pass his commandement. When he appointed the foundations of the Earth; then was I by him, as one brought up with him: And I was daily his delight, rejoicing in the habitable

bitable parts of the Earth, and
 my delight was with the Sonnes
 of men. Also John 1. 1. 2. you
 have these words spoken of
 Christ, In the beginning was
 the word, and the word was with
 God, and the word was God. The
 same was in the beginning
 with God. As also in Heb. 1. 2.
 the Apostle being about to
 prove the Sonne of Mary to be
 very God; saith; He hath in
 these latter daies spoken to us by
 his Sonne; which Sonne is the
 sonne of Mary, as in Matth. 3.
 But (saith the Apostle) Heb. 1.
 8. to the Sonne he saith, Thy
 Throne, O God, is for ever and e-
 ver, a Scepter of righteousness
 is the Scepter of thy Kingdome.
 Again, in John 17. 5. you have
 the words of the sonne of Ma-
 ry for it, saying, And now Fa-
 ther, glorifie thou me with thine
 own selfe, with the glory that I
 had with thee before the world
 was. Again, he himself saith,
 before Abraham was, I am:
 And

And again, I and my Father are one. And in *Phil. 2. 5.* the Apostle saith, *Let this same mind be in you which was also in Christ Jesus; who being in the form of God, thought it no robbery to be equal with God, but made himselfe of no reputation, and took on him the forme of a servant, and was made in the likeness of men.* Also *Rev. 2. 8.* Christ himselfe saith, *I am the first and the last, which was dead, but am alive.* And thus have I quoted some few Scriptures to prove that the Sonne of Mary is the true God.

2. I shall give you the testimony of God himselfe touching the truth of this, viz. That Christ, the Sonne of the Virgin, is the true God. And first see *Zach. 13. 7.* and there you shall finde these words, *Awake O Sword against my Shepherd, and against the Man that is my fellow, saith the Lord of Hosts. In this place the Lord doth*

doth call that *Man* his fellow,
 which he doth not doe to any
 meer creature. Again, in *Mat.*
3. 17. he calls him his beloved
 sonne, saying, *This is my belo-*
ved Sonne in whom I am well
pleased. And in the foresaid
 place of the *Hebrews*, *Cap. 1.*
 the Apostle advancing the Lord
 Jesus, brings in this question,
To which of the Angels said be
at any time, thou art my Sonne?
Ver. 3. But to the Sonne he saith,
ver. 8. *Thy Throne, O God, is*
for ever and ever. And this
 farre of the testimony that God
 himselfe hath given of the Son
 of *Mary*, *Jesus Christ.*

3. The Angels do shew that
 he is God; first, in that they
 do obey him. 2. in that they
 worship him.

1. That they obey him, is
 clear, if we compare *Rev. 21.*
9. with *Rev. 22. 6.* In the
 first of these places we finde,
 that there came one of the
 Angels of the seven vials, which
 had

had the seven last plagues; and talked with John. He came not of himselfe; for in that 22. Cap. ver. 6. he saith, The Lord sent his Angel, to shew unto his servants the things that must be done. Now, in the 16. verse you may see who this Lord God is. He saith there, I Jesus, have sent mine Angel, to testifie these things in the Churches. * I am the root (as Comparewell as) the Offspring of David, Rev. 2. 14. and the bright and morning star. I say this obedience of the Angels doth testifie that Jesus, which is the Sonne of Mary, is the true and very God; for they do obey God only.

Secondly; The Angels doe shew that the Sonne of Mary is the true God, in that they do not onely obey him, but worship him also; yea, they are commanded so to doe, Heb. 1. 6. where it is written, When he bringeth his first begotten into the world, he (i.e.) God, saith, And let

let all the Angels of God worship
him, viz. the sonne of Mary.
Now the Angels themselves
command that we worship
none but God, Rev. 22. 8. 9.

When John fell down to wor-
ship the Angel, the Angel said,
See thou doe it not, for I am thy
fellow-servant; worship God.

Now, if the Angels should
command to worship God, and
they themselves should worship
him that by nature is ~~not~~ God,

they ~~shall~~ ~~be~~ ~~cast~~ ~~down~~ ~~from~~ ~~heaven~~
themselves, in committing some
thing, and doing nother, and
so lose their own habitations,

and be shut up in chains of
darknesse, to be punished with
everlasting destruction from
God himselfe at the great day.

And this much concerning the
testimony of Angels touching
Jesus, the Sonne of Mary, the
Sonne of God, yea, very and
true God. Isa. 9. 6.

Now followeth David his
testimony among other of the
Saints,

Saints, who witnesse Jesus the
 Sonne of Mary to be true God;
 and that you may finde in Psa.
 110. 1. where he saith, The Lord
 said unto my Lord, sit thou on
 my right hand, till I make thine
 enemies thy footstool. Also I
 saith in the 9. Chap. verse 6.
 saith, For unto us a Child is
 borne, unto us a Sonne is given,
 and the government shall be upon
 his shoulder, and his name shall
 be called Wonderful, Counsellor,
 the mighty God, the everlasting
 Father, the Prince of peace. Of
 the increase of his government
 and peace there shall be no end,
 upon the Throne of David (which
 is not, nor never was the heart
 of any believer) and upon his
 Kingdoms to order it, and to estab-
 lish it with judgment and ju-
 stice, from henceforth even for e-
 ver. The zeale of the Lord of
 Hosts will doe this. Again, see
 Peters testimony of this sonne
 of Mary: When Jesus asked
 his Disciples, Whom say ye
 that

that I am? *Peter*, as the mouth
of the rest, said, Thou art
Christ, the sonne of the living
God, *Matth. 16.16*. Also, when
Thomas, one of Christs disci-
ples, would not be perswaded
by the others that they had
seen the Lord, except he did
also see in his hands the print
of the Nails, and put his fin-
gers into the print of the Nails,
and thrust his hand into his
side, he would not believe.
Saith the sonne of *Mary*, Reach
hither thy fingers, and behold
my hands, and reach hither
thy hand, and thrust it into
my side, and be not faithlesse
but believing; and then *Tho-*
mas breaks out with a mighty
faith, and a glorious testimo-
ny for his Master; and saith,
My Lord, and my God, Jobn 20.
27, 28. Again; see *Pauls* testi-
mony of him, *Row. 9.* where
speaking of the sonne of *Mary*,
he saith, *That Christ came of*
the Fathers, who is over all, God
blessed.

blesſed for ever, amen. And the
Apoſtle John doth alſo witneſs
as much, 1 John 5. 20. where
ſpeaking of Jeſus Chriſt, he
ſaith on this wiſe, And we
know that the Sonne of God is
come, and hath given us an un-
derſtanding, that we might know
him that is true, and we are in
him that is true. (Who is that?
why, ſaith John) even in his
Sonne Jeſus Chriſt. Who is he?
Why, This is the true God, and
eternal life.

I could here alſo bring in
the testimony of the very De-
vils themſelves, as Luke 4. 41.
Luke 8. 28. where he is by them
acknowledged to be the Son
of the living God: But it is
needleſſe ſo to doe, for we have
plainly proved it already.

Now followeth the ſeveral
Scripture arguments which
will prove that Jeſus the ſon of
Mary is very God.
And Firſt, There is none but
he that is the true God, can

ſatit-

satisfie the justice of the true
God for the breach of his ho-
ly Law: But if you compare
Isa. 53. 6. with *Matth. 3. 17.*
you shall finde, that Jesus the
sonne of Mary did give God
a full and compleat satisfacti-
on for the breach of his holy
Law; therefore Jesus the son
of Mary must needs be the great
and true God.

Secondly, He that hath pow-
er of his own to lay down his
life, and hath power of his
own to take it up again, must
needs be the true God: but
this did Jesus the sonne of Ma-
ry the Virgin: therefore he
must needs be the true God. *Joh.*
10. 8. Rom. 8. 4.

If all the Quakers
and Ran- any able to bear the sins of all
ters in the the believers in the world, that
world, were but one, or there
were but one, or there
were but one, or there
under the were but one, or there
guile of were but one, or there
one sinful thought, in his own body, on the cross.

1 Pet. 2.24. Isa. 53.6. Therefore Jesus the sonne of Mary must needs be true God as well as man.

Fourthly, There was never any meer man able, by his own power, to overcome the Devil in all his temptations, but he that is also the true God (for Adam in his state of Innocency was overcome by them, and fell under them.) But Jesus the sonne of the Virgin did overcome them all by his own power; therefore (see Gen. 3. 15. Isa. 51.9. Isa. 63.5. Mat. 4. Luke 4.) he is very God as well as very man.

Fifthly, There was never any that did call himselfe the true God (and was not) which did please God in so doing: But Jesus the sonne of Mary did call himselfe the true God, or account himselfe equal with God (which is all one) yet God was well pleased with him, Phil. 2.6, 7. John 8. 59.

it would make them to cry out with Cain my punishment is greater then I can bear, Gen. 4. 12.

Mat. 3. 17

And

And therefore Jesus the sonne
of Mary must needs be true
God as well as man.

Sixthly, There was never
any that had all power in hea-
ven and in earth, but the true
God. Jesus the sonne of the
Virgin Mary, who was espous-
ed to Joseph, hath all power
in Heaven and in Earth in his
own hand. Therefore, *Matth.*
28. 18. he is the true and great
God.

Seventhly, There was ne-
ver any able to keep poor souls
from falling from God, saving
he that is that is the true God.
Jesus the sonne of Mary did,
and doth this, *John 10. 27, 28,*
29, 30. John 17. 12. There-
fore, &c.

Eighthly, Never could any
justly call himselfe the first and
the last, except the true God,
nor truly (as the Lord did say)
1. John 1. 1. But these did Jesus the
sonne of Mary, *Rev. 1. 1.* com-
pared with *1. 17, 18. Rev. 2. 8.*
and

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and *Joh. 8. 58.* Therefore Jesus must needs be true God as well as man.

9. Never was there any that could absolutely forgive sinnes but God, *Mar. 2. 7. Luke 5. 21.* But Jesus the sonne of the Virgin *Mary*, can forgive sinnes, *Luk. 5. 10. Mar. 2. 5.* Therefore Jesus the son of *Mary* must needs be true God as well as man.

Tenthly, The Scriptures never call any the true and living God; but he that is the true God. The Scriptures call Jesus, the sonne of the Virgin, the true God, *Isa. 9. 6. 1 John 5. 10.* Therefore he is the true and great God.

11. He that made all things, whether they be visible or invisible: whether they be Thrones or Dominions, or Principalties, or Powers, must needs be the true God. But Jesus the son of the Virgin *Mary* did make all these, *Col. 1. 14. to the 18. John 1. 10. v. 16. Heb. 1. 2. 3.*

G

And

And therefore he is the true
God as well as man.

12. The blood of a meer finite creature could never obtain eternal redemption for sinners. But the blood of Jesus, the sonne of the Virgin Mary, hath obtained eternal redemption for sinners, *Eph. 1. 7. Heb. 9. 12, 14. Heb. 10. 19, 20.* Therefore the blood of the sonne of the Virgin must needs be the blood of God. And so the Apostle calleth it, saying to the Pastours of the Churches, *Feed the Church of God, which he hath purchased with his own blood, Acts 20. 28. 1 John 3. 16.*

13. Never was there any that could overcome death in his own power, but the true God, *Heb. 13. 14.* Jesus the sonne of the Virgin Mary did overcome death by himselfe, *Heb. 2. 14.* Therefore, &c.

14. He that searcheth the hearts, and knoweth the thoughts of men, must needs be the

Rom. 3.
25.

Rom. 5.9.

Heb. 9.12.

1 Tim. 1.

10.

Heb. 1.2,

the true God, *Jer.* 17. 10. But
Jesus the sonne of the Virgin
doth, *Luke* 5. 22. *Luke* 9. 47.
John 2. 24, 25. Therefore, &c.

15. He that by his own power
commandeth the raging Sea,
must needs be the true God, *Job*
38. 10, 11. *Prov.* 8. 29. But
this did Jesus the sonne of Ma-
ry, *Mark* 4. 39, 41. *Luke* 8. 24.
Therefore, &c.

16. He that is the wisdom,
power, and glory of God, must
needs be the true God. But
Jesus the sonne of the Virgin is
all these, as *1 Cor.* 1. 23, 24. *Heb.*
1. 3. Therefore Jesus the
son of the Virgin must needs be
true God as well as man.

THE
GOD
THE
SONNE OF GOD, WITH THE APO-
STLES



The next thing that I am to prove
 is this; Namely, That by the
 Jesus Christ, the Sonne of the
 Virgin, the World was made.
 And here I shall be brief, hav-
 ing touched on it already.
 Only I shall lay down some of
 the Scriptures, that hold forth
 this to be a truth, and so pass
 to the next things that I in-
 tend to speak of.

And therefore in the first
 place see *Heb. 1. 1, 2* where
 the Apostle is speaking of the
 Sonne of God, which Sonne
 was borne of the Virgin Mary,
 according to these Scriptures
 mentioned before, *Matth. 1.*
18, to 23. Luke 2. Matth. 3. 17.
 where God himself saith, *This*
is my beloved Sonne, &c. This
 Sonne of God, saith the Apo-
 stle

Me, by whom God hath spoken to us, by him also he made the Worlds. And Col. 1. the Apostle speaking of the deliverance of the Saints, saith, Who hath delivered you from the power of darkness, and translated you into the Kingdom of his dear Sonne, in whom we have Redemption through his blood, even the forgiveness of finnes. And is that all? No, but He is (also) the image of the invisible God, ver. 15. The first borne of every Creature. And in ver. 16, 17. By him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers: all things were created by him and for him. And he is before all things, and by him all things consist. Also Heb. 1. 10. it is thus written of this Sonne of God, Christ Jesus the Sonne of Mary, And thou Lord in the beginning hast laid the foundations

ons of the Earth, and the Hea-
 mens are the work of thy hands.
 And again, *John* 1. and the first
 nine verses, the Evangelist or
 Apostle, speaking of the Son,
 saith, *In the beginning was the*
Word, which Word was the
Son, Rev. 19. 12, 13. This Word
or Son was with God, and the
Word was God. All things
were made by him, and with-
out him was not any thing
made that was made. In him
was life, and the life was the
light of men; And the light shi-
ned in the darknesse, and the
darknesse comprehended it not.
 But in the ninth verse of this
 first Chapter of *Joh.* it is writ-
 ten, *That was the true light,*
which lighteth every one that
cometh into the world. Now see-
 ing the Lord hath brought me
 thus farre; and because the
Quakers by wresting this Scri-
 pture, do not onely split them-
 selves upon it, but endeavor also
 to split others, I shall therefore,
 before

before I proceed any further
speak a few words to it; and
they are these that follow.

The Apostle in these nine
first Verses, or most of them, is
speaking of the Divinity, or
Godhead of the Sonne of Ma-
ry, and shewing that he made
the World: Now in this ninth
verse he speaketh of Man as he
is in his coming into the
world, and not as he is a re-
generate person. Now every
man, as he comes into the
world, receives a light from
Christ as ~~he~~ is God, which
light is the Conscience, that
some call Christ, though falsely.
This Light, or Conscience, will
shew a man that there is a
God, and that this God is E-
ternal, Rom. 1. 20. This light
doth discover this Eternal God,
by his works in the world; for
saith the Scripture before na-
med, *The invisible things of him*
(meaning God) *from the Crea-*
tion of the world are clearly seen,
being

being understood by the things
 that are made; even his eternal
 power and Godhead. This light
 also will reprove of sinne, or
 convince of, and make mani-
 fest sins against the Law of this
 Eternal God : So, that man,
 before he is regenerate, is a-
 ble by that light to know that
 sins against the Law, are sins
 against God, as is manifested
 in the unconverted Pharisees,
 who, (as Christ told them)
 had neither the love of God,
 nor the word of God abiding
 in them, *John* 5. 38, 42. yet
 knew this against the Law to
 be sins : for they were offended
 at a woman for committing a-
 dultery, which act was forbid-
 den, *Mat.* 5. 27, 28. by the Law;
 and tis said also, they were
 convicted of sinne by their own
 consciences, *John* 8. 7, 8, 9, 10.

Again, the Apostle writing to
 the *Corinthians*, and admo-
 nishing them to walk or-
 derly, *1. Cor.* 11. 14. turns
 them

them to nature it selfe, saying;
*But not even Nature it self teach
 Gen. 8. 22.* This Li. he surely is that
 wherewith Christ as he is God,
 hath enlightened every man
 that cometh into the world,
 which doth convince of sins
 against the law of God. There-
 fore, as the Apostle saith, *Rom.*
1. 20 They are left without ex-
 cuse. That is, they have their
 own conscience that doth shew
 them there is a God: and that
 this God is to be served and
 obeyed: and the neglect of
 this will be sure to damn them,
 though the obedience to the
 Law will not save them, be-
 cause they are not able to make
 a full recompence to God for
 the sins that are past; neither
 are they able for the time to
 come, to yield a full, continu-
 al, and complete obedience to
 the law of this Almighty, In-
 finite, and Eternal God. For
 as many as are of the works
 of the law; are under the curse;

For it is written, Cursed is every one that continueth not in all things that are written in the book of the Law to doe them.

* But that no man is justified by the works of the law, it is evi-

* If works would do it, what need is there of Faith? But it is evident that works will not save, be-
cause there must be faith in the blood of Jesus the Son of Mary.

But now, though Christ, as he is God, doth give a light to every one that cometh into the world, which light is the conscience (as they themselves confesse) yet it doth not therefore follow that this conscience is the spirit of Christ, or the work of grace, wrought in the heart of any man whatsoever; for every one hath conscience, yet every one hath not the spirit of Christ: For Jude speaks of a company of men in his days, who had not the spirit of Christ, Jude 19. *These be they who separate themselves, (saith he) sensual, having not the spirit.* Yea, Heathens, Turks, Jewes, Pagans, Atheists, have that.

that also that doth convince
 of sinne, and yet are so farre
 from having the spirit of
 Christ in them, that it is their
 great delight to serve their
 lusts, this world, their sinnes;
 whereas the Apostle saith
 plainly, *If Christ be in you, the
 body is dead because of sinne, but
 the spirit is life for righteousness
 sake.* So that those who are
 alive to their sinnes, have not
 the spirit of Christ. Nay, let
 me tell you, the very Devils
 themselves, who were thrown
 from their first state for sinne,
 3 Per. 2. 4. have such a taste of
 their horrible sins, that when
 they did but suppose that Jesus
 was come to put an end to their
 tyrannical dealing with the
 world, and to bring them to
 judgement for their sinnes (to
 which they know they shall be
 brought) it made them cry out,
*Are you come to torment us be-
 fore the time?* I answer, doth
 also signify thus much to
 us

Rom. 8. 10

Jude 6.

Mat. 8. 28.

us, where he saith, The Devils also believe and tremble, James. 2. 19. Which beliefe of theirs is not a believing in Christ to save them; for they know he did not take hold on their Nature, Heb. 2. but they do beleve that Christ will come to their everlasting torment; and the belief of this doth make these proud Spirits to tremble.

Again, Man at his coming into the world hath this conscience given him; which doth convince of sinne, Job. 3. 9. John 8. 9. yet man as he cometh into the world, hath not the spirit of Christ in him; for that must be received afterward, by the preaching of the word; which is preached by the Ministers and servants of Jesus Christ. This is Gods usual way to communicate of his spirit into the hearts of his Elect; and this is clear in so many words, where
 Peter

(Peter preaching to a certaine
 number, th: Scripture saith,
 While Peter yet spake these words,
 the holy Ghost, or holy Spirit, fell
 on all those that heard the Word,
 And again, in Galat. 3. verse
 2. & 5. compared together, Re-
 ceived ye the spirit by the works
 of the Law (saith the Apostle)
 or by the hearing of Faith? on
 the Gospel, which is the word of
 faith preached by us? Which
 Spirit, as Christ saith, the world
 cannot receive, because it seeth
 him not; it knoweth him,
 though his children shall have
 fellowship with him, to the
 great comfort of their owne
 souls, *John 14. 16, 17.*
 But now, this mercilesse but-
 cherer of men, the Devil, that
 he might be sure to make the
 soules fall short of glo: y, if pos-
 sible, endeavours to perswade
 the soule, that its state is good;
 that it hath the spirit of Christ
 in it; and for a prooffe of the
 same, saith he, turne thy mind
 inward,

Inward: and listen within, and
 see if there be not that within
 thee that doth convince of sin.
 Now the poor soule, finding
 this to be so, all on haste (if it
 be willing to professe) through
 ignorance of the Gospel, claps
 in with these motions of its
 own conscience, which doth
 command to abstain from this
 evil, and to practice that good;
 which if neglected, will ac-
 cuse and torment for the same
 neglect of others, (Rom. 2.15)
 both now and hereafter.

Now the soule seeing that
 there is something within that
 convinceth of sinne, doth all
 on a sudden close with that,
 supposing it is the spirit of
 Christ, and so through this mi-
 stake is carried away with the
 teachings and convictions of
 its owne Conscience (being
 misinformed by the Devil) un-
 der the works of the law: un-
 der which, though it work all
 its days, and labour with might
 and

and maine, yet it never will
 be able to appease the wrath
 of God, nor get from under
 the curse of the Law, nor get
 from under the guilt of one
 sinful thought the right way,
 which is to be done by belie-
 ving what another man hath
 done by himselfe; Heb. 1. 2, 3. Rom. 5. 13
 without us on the crosse, with-
 out the gates of Jerusalem See
 for this, 1 Pet. 2. 24. Heb. 12.
 12. The one saith he bare our
 sins in his own body on the
 tree; the other saith it was
 done without the gates and so
 And thus the poor soule is
 most horribly carried away
 headlong, and is thrown down
 violently under the curse of the
 Law, under which he is held
 all his dayes; yet God of his
 meere mercy prevent not, and
 at the end of his life doth fall
 into the very belly of Hell, vs. 13
 Again, that the Devil might
 be sure to carry on his designe,
 he now begins to counterfeite
 the

the work of grace : Here he is
 very subtil, and doth trans-
 forme himselfe into an Angel
 of light, 2. Cor. 11. 14. Now
 he makes the soule beleve that
 he is its friend, and that he is
 a Gospel-Minister ; and if the
 soule will but be led by what
 shall be made known unto it
 by the light (or conscience)
 within, it shall not need to feare,
 but it shall do well.

Now he counterfeits the new
 Birth, perswading them that
 it is wrought by following the
 light that they brought into
 the world with them. Now
 he begins also to make them
 run through difficulties all and
 now like *Baal's* Priests, they must
 lance themselves with knives,
 &c. Now they must wear no
 harbands ; now they must live
 with bread and water ; now
 they must give heed to seducing
 spirits, and doctrines of De-
 vils, which bids them abstaine
 from marriage, and commands
 them

them to abstain from meates, which God hath created to be received with thanksgiving, of them which love and know the truth, as in 1. Tim. 4. 1, 2, 3. Now they must not speak, except their spirit moves them, (I doe not say the spirit of Christ) though when it moves, they will speak such sad blasphemies, and vent such horrible Doctrines, that it makes me wonder to see the patience of God, in that he doth not command, either the ground to open her mouth, and swallow them up, or else suffer the Devil to fetch them away alive, to the astonishment of the whole world.

Object. But you will say, Doth not the Scripture say that it is the spirit of Christ that doth make manifest or convince of sin? John 16.8.

Answer. Yes, it doth so. But for the better understanding of this place, I shall lay downe this,

this; namely, That there are two things spoken of in the Scriptures, which doe manifest sin, or convince of sin.

First, the Law, as saith the Apostle, Rom. 3. 20. *Therefore by the deeds of the Law shall no flesh be justified in his sight, viz. Gods sight: For by the Law is the knowledge of sin.*

2. The Spirit of Christ doth make manifest, or reprove of sinne, as it is written, *John 16. And when he (the Spirit) is come, he will reprove the world of sinne, of righteousness, and of judgement; of sin, because they believe not on me, saith the Son of Man, which is Christ.*

Now, the Law doth sometimes by its own power manifest sin without the Spirit of Christ; as in the case of *Judas*, who was convinced of the sin of murder, which made him cry out, *I have sinned*; yet at that time he was so farre from having the Spirit of

Mat. 27. 3,
4, 5. He
hanged
himselfe
immedi-
ately af-
ter.

of Christ in him, that he was most violently possessed of the Devil, Luke 22. 3. 4.

Again, Sometimes the spirit of Christ takes the Law, and doth effectually convince of sin, of righteousness, and judgment to come.

Quer. But you will say, How should I know whether I am convinced by the Law alone, or that the Law is set home effectually by the Spirit of the Lord, Jesus upon my Conscience?

Ans. Unto this I answer.

First, when the Law doth convince by its own power, without the help of the spirit of Christ, it doth only convince of sins against the Law; as of swearing, lying, stealing, murdering, adultery, covetousness, and the like. I say it doth only make manifest sins against the Law, pronouncing an horrible curse * against thee, if thou * Gal. 3. 10. fulfill it not, and so leaves thee; but it gives thee no strength to fulfill

fulfill it completely, and consci-
 entially, (which thou must do; If
 thou wilt be saved thereby) Now
 thy own strength being insuffi-
 cient for these things, having lost
 it in Adam, thou art a breaker
 of the Law. Here the Law finds
 thee in the Sins, and condemns
 thee for thy sins: but gives thee
 no power to come wholly out
 of them; neither doth it shew
 thee thy right Saviour, to save
 thee from them. (which is the
 son of the Virgin Mary, the Man
 Christ Jesus, that came into the
 world to fulfill the Law, and
 to give life unto all that believe
 in him. In the Book of the Law is
 written Gal. 3. And therefore
 thou hast been convinced of
 no other Sin, but what thou
 hast committed against the Law, for all thy con-
 siderations and horrow of Conscience
 thou mayest be but a Natural
 man at the best, without
 grace, and therefore thou wilt
 be damned. But, perhaps thou wilt say, I
 am not only convinced of my
 sins

For a
 proof here
 of take
 the con-
 sideration
 of the
 Pharisees
 towards
 our Savi-
 our, who
 while
 they tru-
 sted in
 Moses,
 crucified
 Jesus,
 Cor. 2. 8.
 and so
 Objection:

finis against the law, but I have
also some power against my
finis so that I do in some con-
siderable measure, abstain from
those things that are forbidden
in the Law.

This thou mayest have, and
do, as thou wilt perfectly,
as those blinde Pharisees called
Quakers, do think that they also
do, and yet be but a natural
man. And therefore I pray
consider that place in *Rom. 7.*
the Apostle there speaks on this
wise, concerning the Gentiles
obedience to the law. For were
the Gentiles which have not the
law, do by Nature the things con-
tained in the law, these having
not the law are a law unto them-
selves, which shew the work of
the law written in their hearts.
Which work of the law, even
as he is God, hath enlightened
every one which is, that cometh
into the world, *John 1. 9.* which
the Quakers say, doth con-
vince of Sin, yet of no other
power of Christ there
is.

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than sins against the Law: and
therefore must needs be all one
light, or law; for *the law is light*,
Prov. 6. 23. and gives the know-
ledge of Sin, Rom. 3. 20. And
therefore as I said before, so say
I now again, If thy convictions
are no other, then for the sins
against the Law, though thy
obedience be the strictest that
ever was wrought by any man
(except the Lord Jesus, the son
of Mary) thou art at the best but
under the Law, and so conse-
quently under the Curse, and
under the wrath of God, Gal. 3.
10. Job. 3. 26. whether thou
believest it or not.

Ans. 2.

But now the second thing,
how thou shouldest know, whe-
ther the Spirit of Christ doth
effectually set home the law up-
on thy Conscience, or not; And
therefore to speak directly to it;
If the Spirit of the Lord Jesus,
the Son of God, doth set home
the Law effectually: then the
same Spirit of Christ shewes
there

seriously, and the sense of them
sticks close unto thee. Second-
ly, it shews thee that thou hast
no faith in the man Christ Jesus
by nature, and that though thou
hadst no other sins, yet thou art
in a perishing state because of
unbelief, according to that 16.
of *John v. 9. of Sin, because they*
believe not on me. If therefore
thou hast been convinced aright
by the Spirit, thou hast seen
that thou hadst no faith in
Christ the Sonne of Mary, the
Sonne of God, before conyer-
sion. It shews thee also, that
thou canst not believe in thine
own strength, though thou
wouldst never so willingly, yea,
though thou wouldst give all
the world (if thou hadst it) to
believe, thou couldst not. In
the next place It will shew thee,
that if thou dost not believe in
the Man Christ Jesus, And that
with the faith of the operation
of God, * thou wilt surely perish,
and that without remedy, Also
it

Because,
faith is
the gift of
God, *Eph.*
2. 8. Phil.
1. 29.

Col. 2. 12.

it shews thee that if thou hast not that righteoulesse, which the Man Christ Jesus accomplished in his own person for sinners, I say if thou be not clothed with that, in stead of thine owne, thou art gone for ever, and therefore saith Christ, (speaking of the Spirit) *when he is come, he shall reprove the world of Sin, and of righteousness too,* That is, The Spirit shall convince men and women of the insufficiencie, of that righteousness that Christ in his humane nature hath fulfilled: So that they need not run to the law for righteousness; *for Christ is the end of the law for righteousness, to every one that believeth,* Rom. 10. 4. Again, if the Spirit of Jesus setteth home the Law upon thy conscience, thou wilt freely confesse, that although the law curseth, & condemneth thee for thy sins, and gives thee no power either to fulfill it, or to come out of thy

H sins:

sins: yet God is just in giving
 that law, And the Law is holy,
 and the Commandment holy, and
 just, and good, Rom. 7. 12. Last-
 ly, it also convinceth of Judge-
 ment to come; He (viz. the
 Spirit) shall reprove the world of
 Sin, of Righteousnesse, yea, and
 of Judgement too. * Then doth
 the soul see, that that very Man,
 that was borne of the Virgin
 Mary, crucified upon the crosse
 without the gates of Jerusalem,
 shall so come againe; even that
 same Jesus, in like manner, as he
 was seen to go up from his Disci-
 ples. Yea, they that are thus
 convinced by the Spirit of
 Christ, know that God hath
 appointed a day, in which he
 will Judge the world in right-
 eousnesse by that Man whom
 he hath ordained, which is the
 Man Christ Jesus: for it is he
 that is ordained of God to be
 the Judge of quicke and dead,
 Acts 10. 42.
 And now, O man, or wo-
 man,

man, who ever thou art, that art
 savingly convinced by the Spi-
 rit of Christ, thou hast such an
 endless desire after the Lord Je-
 sus Christ, that thou canst not
 be satisfied or content with any
 thing below the blood of the
 sonne of God to purge thy con-
 science withall; even that
 blood that was shed without
 the gates, *Heb. 13. 12.* Also *Heb. 9. 14.*
 thou canst not be at quiet, till
 thou doest see by true faith, that
 the righteousness of the son
 of Mary is imputed unto thee,
 and put upon thee, *Rom. 3. 21,*
22, 23. Then also thou canst
 not be at quiet, till thou hast
 power over thy lusts and cor-
 ruptions, till thou hast brought
 them into Subjection to the
 Lord Jesus Christ. Then thou
 wilt never think that thou hast
 enough faith, No, thou wilt
 be often crying out, Lord, give
 me more precious faith, Lord, *John 16.*
 more faith in thy righteousness, *5. 7.*
 more faith in thy blood and death, *1 Tim. 2,*
5.

Heb. 7. 24, more faith in thy resurrection;
25.

And Lord, more faith in this, that thou art now at the right hand of thy Father in thy humane Nature, making intercession for me a miserable sinner.

And then O poor Soul, if thou comest but hither, thou wilt never have an itching eare after another Gospel. Nay, thou wilt say, If a

Presbyter, or Anabaptist, or Independent, or Ranter, or Quaker, or Papist, or Pope, or an Angel from heaven preach any other Gospel, let him be accursed, again, and again.

And thus have I briefly shewed you, First, how Christ, as he is God, doth enlighten every man that comes into the world. Secondly, what this light will doe, viz. shew them that there is a God, by the things that are made; and that this God must be worshipped. Thirdly, I have shewed you the difference between that light, and the Spirit of Christ the Saviour. Fourthly,

ly,

ly, I have also shewed you how you should know the one from the other, by their several effects. As first, the first light convinces of sins, but of none other then sins against the Law; neither doth it shew the soul a Saviour, or deliver (for that is the work of the Spirit) from the curse Joh. 6. 44. wherewith it doth curse it: Joh. 16. 24

But I shewed you, that when the Spirit of Christ comes, and vvorkes effectually, it doth not only shew men their sinnes against the Law; but also shews them their lost condition, if they believe not in the righteousness, blood, death, resurrection, and intercession of Jesus Christ the Son of Mary, the Son of God. And thus much I thought necessary to be spoken at this time, touching the nature of Conviction.

Mar. 3. 17.
Heb. 1. 9.

Now in the third place.

Though I have spoken some-
H 3 thing

thing to this thing already,
 namely, concerning our Lord
 the Saviour, yet again, in few
 words, through grace, I shall
 shew, that he was made, that
 is, born of a woman, and made
 under the Law, to redeem them
 that are under the Law. My
 meaning is *That God is our Sa-*
viour. And for this, see *Isa. 45. 19.*
where you have these words;
Kerily, thou art a God that hidest
thy self, O God of Israel, the Sa-
viour, and ver. 21. 22. you have
these words. Who hath told it
 from ancient times? have not I
 the Lord? and there is no God
 besides me, a just God and a Sa-
 viour, and there is none beside
 me. Look unto me, and be ye sa-
 ved: all the ends of the earth.
 Why, who art thou? for I am
 God, and there is none else. Also
 in *Isa. 54. 5.* For thy maker is
 thine husband, the Lord of hosts is
 his name; and thy redeemer the
 holy one of Israel, the God of the
 whole

whole earth shall be called, read also vers. 6, 7, 8, of that Chapter. I could abundantly multiply Scriptures to prove this to be a truth, but I shall only mind you of two or three, and so pass on. The first is in *Jude*, ver. 25. To the only wise God, our Saviour be glory, and *Acts* 20 28. *Job*. 3. 1 *John* 5. 16. But you will say, How is ^{20.} God a Saviour of Sinners, seeing his eyes are so pure that he cannot behold iniquity, *Habak*. 1. 13.?

For answer hereunto. First, when the fulness of time was *Gal*. 4. 4. come wherein the salvation of Sinners should be actually wrought out, God sent forth his Son, (which Son is equal with the Father) made of a woman, made under the Law, (that is he was subject to the power, and curse of the Law) to this end, to redeem them that are or were, under the Law, that is, to deliver us from the Curse of the Law being made a Curse for us. ^{13.}

olla

H 4

From

Joh. 1. 1.
Joh. 19. 5.
Joh. 10. 30

From whence take notice, that when the salvation of Sinners was to be actually wrought out, then God sent forth the everlasting son of his love into the world, cloathed with the humane nature, according to that in *Job. 1. 14. Heb. 2. 14. And 1 Tim. 3, 16.* which saith, *God was manifested in the flesh,* that is, took flesh upon him.

2. This Sonne of God, which is equal with the Father, did in that Flesh, which he took upon him, compleatly fulfill the whole Law: So that the Apostle saith, Christ is the very end of the law for righteousness to every one that believes. This righteousness, which this Christ did accomplish, is called *the righteousness of God, Rom. 3. 22.* This righteousness of God, is by the faith of Jesus Christ, unto all, and upon all them that believe: my meaning is, it is imputed to so many as shall by faith lay hold on it. This is also

also part of the meaning of that speech of the Apostle: *As many as were baptized into Christ, have put on Christ.* That is, by faith have put on the righteousness of Christ, with the rest of that which Christ hath bestowed upon you, having accomplished it for you. This is also the meaning of the Apostle, *Col. 2. 9, 10.* where he saith, *For in him (that is, the sonne of Mary, chap. 1. 13, 14.) dwelleth all the fulness of the Godhead bodily. And ye are compleat in him.* That is, in his obedience, and righteousness. Which also the Apostle himselfe doth so hard presse after, *Phil. 3. 6, 7, 8.* saying, *Doublesse, I count all things but losse, for the excellency of the knowledge of Christ Jesus my Lord, which Lord was crucified by the Jews, as it is 1 Cor. 2. 8. for whom, that is for Christ, I have suffered the loss of all things (as well the righteousness of the Law, in which I was blame-*

Rom. 3. 22

Gal. 3. 27.

* Phil. 3. 6 less, * as all other things) and
 doe count them but dung, that I
 may win Christ: And be found in
 him, not having on mine owne
 righteousness, which is of the Law,
 but that which is through the
 faith of Christ, the righteousness
 which is of God by faith; * which
 is unto all, and upon all them
 that believe. That place also
 in the ninth of Daniel, v. 24,
 25. holdeth forth as much,
 where prophecying of the Mes-
 sias, he saith, that it is he that
 came to finish transgression, and
 to make an end of sin, and to
 make reconciliation for iniqui-
 ty, and to bring in everlasting
 righteousness. Now that the
 righteousness of the Sonne of
 Mary is it, mind the 26. verse;
 where he saith thus, And after
 Threescore and two weeks shall
 Messiah be cut off, That is, Christ
 shall be crucified. But not for
 himself, That is, not for any sin
 that he hath committed; for he
 committed none. Then surely,
 it

* Rom. 3.

32.

it must be for the sins of the people, *Job. 11. 50.* as the high Priest said, It is expedient that one man should die for the people, which man was the true Messias, *Dan 9. 24* Which also is the Son of Mary, *Mat. 1. 18, 19, 20, 21, 22.* And the sonne of God, *Mat. 3. 17.* And also the true God, *1 Job. 5. 20.* And this Messias, this son of the virgin, this sonne of God, this true God, did not die for himself, for he had not offended; Neither did he fulfill the Law or finish transgression, and bring in everlasting righteousness for himself, for he had not sinned, *1 Pet. 2. 22.* therefore it must of necessity follow, that this righteousness of God, this everlasting righteousness, is imputed to all, and upon all them that believe, *Rom. 3. 22. 2 Cor. 5. 19, 20, 21.*

But Secondly, this Messias, this Son of Mary, this Son of God, this true God, he was put to death for the sins that his children

dren had committed, according to that saying. Herein perceive we the love of God, in that he laid down his life for us. Also in *1 Joh. 3. 16.* *Acts 20. 28.* *Zac. 12. 10* the Apostle speaking to the Pastors of the Churches, saith, Feed the Church of God, which he hath purchased with his own blood.

Now, I would not be mistaken. I doe not think, or say, that he died in his Divine Nature, but as it is written, He in his owne body on the tree did bear our sins; which tree was the Crosse, *Col. 2. 14.* And as the Apostle saith again, Who when he had by himself purged our sins, sat down on the right hand of the Majesty on high. And again, the Apostle speaking of this glorious God, saith on this wise, *Col. 1.* (being before speaking of his Godhead) *Col. 1. 19, 20, 21, 22.* in the 19. ver. For it pleased the Father that in him should all fulnesse dwell; and (having made peace by the blood of his

his crosse) by him to reconcile
all things to himselfe: By him, I
say, whether they be things in
earth, or things in heaven. And
you who were sometimes aliena-
ted, and enemies in your minds
by wicked works, yet now hath
he reconciled. But how? Why
in ver. 22. he tells you, that it
is in the body of his flesh, through
death, to present you holy and un-
blameable, and unrepreeable
in his sight. That is, Christ,
who is the true God, after that
he had finished all actual obe-
dience on earth, did in the
power and strength of his God-
head * yield up himselfe to the John 19.
wrath of his Father, which 22, 30.
was due to poor sinners (and Isa. 63. 3.
that willingly) according to, * See Heb.
that saying in 1 Pet. 3. 18. 9. 14. and
Christ also hath once suffered for verse with
sinners, the just for the unjust: under-
standing.
That is, the Son of God for
poor sinners; that he might bring
us to God, being put to death in
the flesh, but quickened in the
spirit.

Spirit. Again, 1 Pet. 4. 1. Forasmuch then as Christ hath suffered for us (not for himself) in the flesh, in his own body (which he took of the Virgin, 1 Pet. 2. 24.) let us arm our selves with the same minde. That is, let us die to sin as he did, that we might live to God as he did, and doth. And thus have I briefly shewed you, 1. That the Son of Mary is very God. 2. That he made the world. 3. That he is our Saviour, and how. 4. That he died for sinners, and how. Namely, not in his divine nature, but in his humane, in his own body, and in his own flesh, redeeming his Church with his own blood, Acts 20. 28. and with his own life, 1 John 3. 16. John 10. 18.

We shall now passe on to some other things (the Lord willing) touching his Buriall, Resurrection, Ascension, Intercession, Second comming, Resur-

Resurrection of the body, and Eternal Judgement.

His Burial proved.

And first, I shall prove by
several Scriptures that he was
buried, and so passe on. First
therefore see that place, *Matth.*
27. v. 57. and so forward. Af-
ter that Jesus the Son of God
had been crucified a while, he
gave up the Ghost; that is, he
died; and after he had been a
while dead, *Joseph of Arima-*
thea went in to *Pilate*, and beg-
ged the body of Jesus, and *Pi-*
late gave consent thereto. And
Joseph took the body of Jesus,
& wrapped it in clean linnen,
and laid it (*viz.*) the body of
Jesus in his own Tomb, and
rolled a stone upon the mouth
of the Sepulchre, and depart-
ed, *Matth.* *27. 57, 58, 59, 60.*
Also in *Luke 24. 51, 52, 53* The
Apostle *Paul* also teacheth so
much, *1 Cor. 15. 3, 4.* where he
saith

saith, For I delivered unto you first of all that which I also received, how that Christ died for our sinnes according to the Scriptures. And that he was buried.

Again, in *Acts* 3. 29. the Apostle speaking there of Jesus Christ, saith, And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a Sepulchre. And so much touching the burial of Jesus Christ the son of God.

In the next place I am to prove, That that very man, whom the Jewes did crucifie between two theeves, called Jesus Christ, did rise againe. That very man, with that very body wherewith he was crucified upon the crosse, did rise againe out of the grave in which he was laid. And this I shall prove by Scriptures, by the testimony of Angels, by Christs own words after he was risen, and by the testimony

ny of the Apostles in the Scriptures. First therefore consider, *Psal. 16. v. 10.* where the Prophet speaks on this wise of Christs Resurrection; *For thou wilt not leave my soule in hell, neither wilt thou suffer thine holy one to see corruption.* Which words the Apostle Peter cites in *Acts 2.* from *v. 22.* to *32.* also *Ilsa. 26. 19.* in the person of Christ, saith, *Thy dead men shall live, together with my dead body shall they rise.* See also *John 20. 15, 16.* where mention is made of his appearing unto *Mary Magdalen*, and he called her *Mary*, and she called him *Master*; which signifies that he was risen, and that she knew him after his resurrection; for he was come out of the grave; see *ver. 6, 7, 8.* Again, another Scripture is that in *Luke 24. 1, 2, 3.* The Disciples of Jesus comming to the Sepulchre, thinking to anoint the body of Jesus, found the stone

stone that was on the mouth of the Sepulchre rolled away; and when they went in, they found not the body of the Lord Jesus; and at this they were troubled and perplexed, v. 4. But as two of them went up to *Emmaus*, and were talking of what had befallen to Jesus, Jesus himselfe drew near, and went with them, v. 15. Another Scripture is that in *Mark 16. v. 9.* which saith on this wise, Now when Jesus was risen early the first day of the week, he appeared first to *Mary Magdalen*, out of whom he had cast seven devils. Where take notice how the holy Ghost layes it down in these words, Out of whom he had cast seven Devils. To intimate to us the certainty, that it was the same Jesus that was born of the *Virgin Mary*, who did many miracles, and cured many diseases, who did also cast seven Devils out of *Mary Magdalen*.

len, that did rise again. Yea, saith the holy Ghost, it was the same Jesus that did work such a wonderful miracle on Mary, he appeared to her first, out of whom he had cast seven Devils. And let these Scriptures suffice to prove the Resurrection of the son of God.

Secondly, you shall have the testimony of the holy Angels also by the Scriptures. And first look into Mark 16. 3, 4, 5, 6, and 7. *verses*, the words are these, *And they* (viz. the Disciples) *said among themselves, Who shall roll away the stone?* They had a good mind to see their Lord, but they could not, as they thought, get away the stone which covered the mouth of the Sepulchre. And when they looked (that is, towards the Sepulchre) they saw the stone rolled away, for it was great; and entering into the Sepulchre, they saw a young man, that is, an Angel, sitting

on

on the right side, cloathed with a long white garment. And they, the disciples, were affrighted. And he said unto them, be not afraid (you have no cause for it) you seek Jesus of *Nazareth* which was crucified; He is not here, he is risen, behold the place where they laid him. What Scripture can be plainer spoken then this? Here is an Angel of the Lord ready to satisfie the Disciples of Jesus, that he was risen from the dead. And lest they should think it was not the right Jesus he spoke of, yes, saith he, it is the same Jesus that you mean; you seek Jesus of *Nazareth*, do you not? why, he is risen, he is not here. But doe you speak seriously, and in good earnest? Yea surely, if you will not believe me, behold the place where they laid him. This Scripture, or Testimony, is very clear to our purpose. But again,

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gain, the next place is in *Mat.*
 28. 3. 4, 5, 6, 7. In the third
verse there is an Angel (as be-
 fore) bearing witnesse of the
 resurrection of Jesus. His
 countenance was like light-
 ning, and his raiment white
 as snow, and for fear of him
 the Keepers did shake, and be-
 came as dead men. And the
 Angel answered and said unto
 them (*viz.* to the women who
 came to seek Jesus) Fear you
 not: but let them that seek to
 keep the Lord in his grave fear
 * if they will; for you have
 no ground of fear, who seek
 Jesus who was crucified; He is
 not here, for he is risen; he
 cannot in beⁿ body here and
 risen too: If you will not be-
 lieve me, come, see where the
 Lord lay, and go quickly and
 tell his Disciples that he is ri-
 sen from the dead, and behold,
 he goeth before you into Ga-
 lilee, there shall you see him.
 But shall we be sure of it? yea,
 faith

* They
 are they
 that had
 need to
 fear and
 tremble;
 for they
 deny faith
 of the son
 of God.

saith the Angel, Loe, it is I that have told you. See how plainly this Scripture also doth testifie of Christ his Resurrection. Here, saith the Angel, you seek a Saviour, and none will content you but he, even the same that was crucified: Well, you shall have him, but he is not here. Why where is he then? He is risen from the dead. But are you sure it is the same that we look for? yea, it is the same that was crucified, v. 5. But where should we find him? why he goeth before you into Galilee, where he used to be in his life time, before he was crucified: And that you might be sure of it there to find him, know that he is an Angel of God that hath told you, ver. 7. And thus have you in brief the testimony of the Angels of God, to witnesse that Jesus the Son of the Virgin, the Son of God, is risen from the dead.

Object. But you will say, might they

they not be deceived? Might not their eyes dazle, and they might think they did see such a thing, when indeed there was no such matter?

Ans^r. Well, because it is so difficult a matter, to be perswaded of the truth of this thing, that Christ is raised againe out of the grave, that very man, with that very body; though these things that have been already spoken, might be enough (through grace) to satisfie, yet because of the unbelief of some, we shall turne to some more of those infallible proofs that are spoken of in *Acts* 1. 3. to prove the point yet more cleer. And therefore First of all, do but see how the Lord doth deale with an unbelieving Disciple, *John* 20, v. 23, 24, 25, 26, 27, 28. You shall see in the 23. ver. Christ after his resurrection, is talking with his Disciples, but *Thomas was not with them.* But when the Disciples saw him againe, they

they said to him, *We have seen the Lord*, ver. 25. but *Thomas* would not believe them. Another time *Jesus* comes to his disciples again, and then *Thomas* was with them; then so soon as the Lord had said, Peace be unto you, he turned himselfe to *Thomas*, and said to him. *Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless but believing*, v. 27. As much as if the Lord should have said, *

* O how doth the Lord condescend! to the end he might strengthen the faith of one that is weak.

Come *Thomas*, thou hast doubted of the truch of my resurrection very much; Thou saiest that thou wilt not believe, except thou doe feel with thy fingers the print of the nailes, and doe thrust thy hand into my side. Come *Thomas*, reach hither thy finger, and behold my hands, and see if there were not the nayls driven through them; And reach hither thy hands and thrust them into my side, and

and feele if I have not the very hole in it still, that was made with the Speare that the Souldier did thrust into it, and be not so full of unbelief, but believe that my resurrection is a glorious truth.

Another infallible prooffe, is that in Luke 24. from the 35. to the end of the 44. verse. In v. 36 it is said that the Lord, (even while they were talking) stood in the midst of them, and said, *Peace be unto you*: But they were so far from being at peace, that they were terrified, and supposed that they had seet a Spirit. And Jesus said to them, *Why are ye troubled, and why do thoughts arise in your hearts?* what, doe you thinke that I am a spirit? Do you think your eyes dazle? behold my hands and my feet. Look well upon me, and see my hands, and the holes in them; and likewise my feet, and the holes in them, and know that it is I my self, and not a spirit,

(NO)

as you suppose, Know, that it is I my self, and not another. Doth your heart faile you? then take hold of me with your hands, yea, *handle me and see, for a spirit hath not flesh and bones, as ye see me have.* And when he had spoken these things, he shewed them his hands and his feet: As if he had said, Come my Disciples, take special notice of me; do not be daunted, nor affrighted, but consider that it is I my selfe. Well, they could not believe as yet, but wondered that such a thing as this should be: And while they were thus wondering he will give them another infallible proof; And he said unto them, have you here any meat? *v. 41.* As if the Lord had said, Come my Disciples, I see that you are very full of unbelief; if you have here any meat, you shall see me eat before you all. And they gave him a piece of a broiled fish, and of an honey combe,
and

(111)

and he did eat before them. Againe, v. 42. the Lord strives with another infallible prooffe against their doubting, saying, My Disciples, doe you not remember what discourse you and I had before I was crucified, how that I told you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets concerning me? Another infallible proof was, that appearance of his, at the Sea of *Tiberias*, where he came to them on the shore, and called them, and provided for them a dinner, and wrought a notable miracle while he was there with them at that time, Namely, the catching of 153. great fishes, and yet their net brake not. Which as it was a great miracle, so it did also shew his power and authority over his creatures. Besides his eating and drinking with his Disciples after his resurrection; And also his preaching to them,

4.
Mark 8.31

Mark 14.21

5.

John 21.
read that
whole
chapter.
A^ct. 10.41

Acts 1. 3. This is not the least, viz. that he was with his Disciples on earth 40 daies, which was almost six weeks, speaking to them the things concerning his kingdome : which was a mighty confirmation of their faith in his resurrection.

I shall now briefly touch two or three Scriptures which hold forth the Disciples testimony of his resurrection. And the first is in *Acts* 10. 40, 41. In which place, the Apostle speaking of the Lord Jesus, saith, *Him God raised up the third day, and shewed him openly, yet not to all the people, but to witnesses chosen before of God, even to us (saith the Apostle:) who did eat and drink with him after he was risen from the dead. Again, Acts* 4. 10. And *Acts* 13. 29, 30, 31. The words run thus. (the Apostle speaking of Jesus, saith) *And when they had fulfilled all that was written of him, they took him down from the tree, and laid him*

in a Sepulchre. But God raised See 1 Cor.
him from the dead, and he was 15. 1, 2, 3,
seen many dayes of them which 4. 5, 6, 7, 8.
came up with him from Galilee to
Jerusalem, who are his witnesses
unto the people. And thus far
touching his resurrection from
the dead.

In the next place, I am to
prove that this very man, Christ
Jesus, the Son of the Virgin, in
his very body, the same body
that was crucified, is above the
clouds and the heavens. And
though this is made light of by
those men called *Quakers*, and
other infidels of this genera-
tion: Yet I am sure that it will
prove true to their cost who
reject it as erroneous and vain.
But to prove it, First I shall
prove that he is ascended.
Secondly, that he is ascended
above the clouds, and the hea-
ven. For the first, that he is
ascended, see *Ephes.* 4. 8, 9, 10.
Whereore (saith the Apostle)
when he ascended up on high, he

led captivitie captive, and gave gifts unto men. Now that he ascended, what is it but that he descended first into the lower parts of the earth; he that descended is the same that also ascended (again) up far above all heavens.

Joh. 20.
17.

Again, read Joh. 20. 17. where Christ after his resurrection from the dead, saith to Mary Magdalene, Touch me not: for I am not yet ascended to my Father: That is, I have not yet ascended with this my body wherewith I was crucified on the cross. But go to my brethren, and tell them (meaning his Disciples) that I doe ascend to my father and your father, to my God and your God.

Object. But in that place (may some say) Ephes. 4. 10. he that descended, is said to be the same that ascended: Now there was no humane nature with God in heaven before the world was; Therefore if he be but the same that

that was with the father from all eternity, then the humanity of the Son of Mary is not ascended into heaven.

Ans. First, for answer, It is cleer from *Job. 1. 1.* that the word, or Son of God, as he was a Spirit, was with the Father before the world was. But now, in the fulness of time, that is, when that time that the Father and he had concluded on, was come, God sent forth his sonne (which was with him before the world was *Job. 17. 5.*) made of a woman, that is born of a woman. And he took on him the form of a servant, and was made in the likenesse of men, *Phil. 2. 6, 7.* Now as he was borne of a woman, as he was in the likeness of men, So he ascended to the right hand of his Father, in our nature. And for this, I pray turne to *Acts 1. 9, 10, 11.* that he is the same that was born of the Virgin, that very
 I 4 man

Tir. 1. 2.

Gall. 4. 4.

Acts 1. 9, 10, 11.

man that was crucified ; if you compare v. 3. with v. 9, 10, 11. you will find it so to be. Now in the v. 9. after he had spoken many things, while they beheld, that is, while his disciples looked on him, he was taken up, that is, he was taken up from them into heaven, as in v. 11. and a cloud received him out of their sight. And while they looked up stedfastly towards heaven, as he went up (which heaven, was not within them; if it had, they needed not to have looked toward the clouds and the heaven without them) behold two men stood by them, not in them, in white apparel, which also said (that is, the two men, or Angels which stood by them said) Ye men of *Galilee*, why stand ye gazing up into heaven? Here again, they did not look within them, but stood gazing or looking after the Lord Jesus, the son of *Mary*, who was carried away from them

them in a cloud, v. 9. But why
 (say the Angels) do you stand
 gazing so much into heaven:
 your Master will come againe See Mat.
 after a certain time. For, This 25, 19.
 same Jesus, Namely, which was Mar. 13. 34
 crucified, which rose again, and Acts 1. 3.
 ha^e been with you these 40
 dayes, which also you see go
 into heaven, shall so come,
 (namely in a cloud) as ye have
 seen him go into heaven. But
 shall he not lose his body be-
 fore he come again? No say
 the Angels, he shall so come,
 that is, as ye have seen him go;
 in like manner, that is with the
 same body. Or else I am sure
 he cannot come in the same
 manner, if he lose his body be-
 fore he comes again; for he went
 thither with that body. But
 that same Jesus that was cruci-
 fied, is he that went, or ascended
 up into heaven. If you com-
 pare *Luke 24. v. 39, 40, 41, 42, 43.*
 with the 50. and 51. verses of
 the same *Chap.* you may cleerly

find it so to be. And therefore if he come againe in like manner, he must come againe with the same body wherewith he was crucified.

Object. But you will say, The Scripture saith, he that descended is the same that ascended, which to me (say you) implies, none but the spirits ascending.

Ans. For answer, We doe not say, (as I said before) that it is another that ascended, but the very same. That is, the very same Christ, that was with the father from everlasting, did come down from heaven. That same Christ also that came down from heaven did ascend up thither again: only, he descended without a body from heaven, and took flesh and blood upon him from the Virgin. And though he descended without a body, yet (he) the very same Christ, that descended without a body, the same did ascend again with a body, even that

that very body that he took of
 the virgin *Mary*, See *Luke 24.* *Act. 2. 30.*
 from 39. to the 51. *verses.* Now *31.*
 let me give you a Similitude,
 for it is warrantable; for both
 Christ and his Apostles did *Joh. 15. 1.*
 sometimes use them, to the end, *1 Cor. 9.*
 soules might be the better in- *24. 25.*
 formed: The similitude is this.
 Suppose there come into thine
 house a man that is naked, and
 without clothing, though he
 go out of thy house againe well
 clothed; yet the same man that
 came in without clothing, is the
 same man also that goes out of
 thy house, though very well clo-
 thed. Even so it is in this case.
 The Lord Jesus came into the
 wombe of the virgin, a Spirit,
Mat. 1. 18. but he came out of
 the womb clothed with a body,
 and went up. into heaven again
 clothed with a body. Compare
Luke 24. 39. with *Act. 1. 11.* and
Act. 2. 30, 31.
 Now also I shal lay down some
 few things to be considered, for
 the

1. the better clearing of it, 1. Consider, that he did say to his Disciples, that he would go away from them: (*Job. 14. 3. Job. 16. 7.* **Mat. 25. 19** yea, saith he, I go and prepare a place for you) and then I will (after a long time) come again and take you to my selfe, that where I am, that is, whither I am going, there ye may be also. Now I say, If Christ had not gone from his Disciples (for that was his meaning) touching his bodily presence; I say if he had not gone away from them, in respect of his bodily presence, he had said more then he had performed; which is horrible blasphemie once to assert; Which going of his, is his going into heaven. See, 1 *Pet. 3. 22.*
2. Secondly, consider, that there it was that he was to receive *the promise of the father*, Luke 24. 49. 50, 51. which promise was the shedding forth in an abundant manner the blessed Holy Ghost. And for this see *Ad.*

Act. 2. 33. Therefore being by the right hand of God (which is in heaven) exalted, and having received of the Father the promise of the holy Ghost, he hath sh. d forth this which ye now see and heare. For David is not ascended into the heavens, but he saith himselfe, The Lord said unto my Lord, Sit thou at my right hand, till I make thine enemies thy footstool. Therefore let all the house of Israel know assuredly (for tis very true) that God hath made that same Jesus whom you have crucified, both Lord and Christ.

Thirdly, Consider, that if he were on earth, he could not be a Priest, *Heb. 8. 4.* Now the man Christ Jesus is a glorious Priest, *Heb. 7. 24.* in the heavens, *Heb. 9. 24.* And therefore he is able to save to the uttermost, all that come to God by him, seeing he ever liveth to make intercession for them. (That man *v. 25.*)

Fourthly, If he be not gone into heaven, both his own, and his

3.

4.

his Apostles doctrine is false; yea, the witnesse of the Angels also, *1 Pet. 3.22. Act. 1.9,10,11.* which to think were damnable infidelitie in any man.

Fifthly, Know that he is gone into heaven because the Scriptures say he is; which is the very truth of God, spoken by his holy Apostles and Prophets: yea, holy men of God, spake them as they were moved by the holy Ghost.

Sixthly, Consider, If thou sayest that that man is not gone into heaven, then thou must also conclude, that he is still in the grave: and if so, then thou sayest, that the Prophets, Apostles, Angels, Christ, God, and all are lyars, who have testified these things in the Scriptures for glorious truths, *Isa. 26. 19.*

1 Pet. 3. 22. Heb. 9.24. Rev. 1.17, 18. Rev. 2. 8. *Acts 10. v. 40, 41, 42. and 13. v. 30, 34, 36, 37, 38. Acts 1. 9, 10, 11.* And as the Apostle saith of himselfe, and the rest of the Apostles and ministers of Jesus

Jesus Christ, And we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be the dead rise not. But now is Christ risen, and become the first fruits of them that sleep. For as by man came death, by Man came also the resurrection from the dead, 1 Cor. 15. 15, 20, 21.

Secondly, now I am to prove that he is above the clouds and the heavens, my meaning is, he is above the lowest heavens: for there are 3 as appears in 2 Cor. 12. 1, 2, 3, 4. I knew a man in Christ (saith Paul there) caught up into the third heaven: now,

Heaven in Scripture, is taken sometimes metaphorically, and sometimes properly. First, metaphorically it is taken for the Church and people of God; as in Rev. 12. 12. Secondly, properly, it is taken for the material heaven, where the Sun, Moon, and Stars are placed; as in

Genesis

The
Scripture
speaking
of highest
implies a
lower.

Genesis 1. v 8, 14, 15, 16, compared together ; above which heaven, Jesus the Son of Mary is ascended.

John 14.

2,3.

Joh. 16.7.

Acts 1 9,

10,11.

Therefore I pray you consider with me a little : and first, that when he went into this heaven into which he is gone, he went **AWAY** from his Disciples, as it is written, If I go not away, the comforter will not come ; so that he did not go into a heaven within them in his person, and humane nature. If so, he must needs go into that heaven without above the clouds and the Stars, *Gen.* 1.8, 5, 16.

2. Consider, he was caught away in a cloud, yea and was caught upwards from them, as it is *Acts* 1. 9, 10, 11. and carried away into heaven, yea, and his disciples stood gazing or looking up after him into heaven, which heaven must needs be that above the clouds.

1. If you consider the posture of the

the Disciples, they looked upwards after the cloud that did take him away. 2. Consider the manner of his going, it was in a cloud. 3. He was received out of their sight. 4. And so received up into heaven; which heaven must needs be above the clouds, where God is in Job 22.12, his special presence. But further, 13, 14

3. Consider, that those believers that are alive at this day in the body, *are absent from the Lord*, 2 Cor. 5. 6. but now, if the man Christ were ascended into that heaven with him, he would neither be *absent from them*, nor they from him; but in that he is *absent from them* touching his bodily presence, and they *from him* touching the same, it is evident that that heaven into which he is ascended, must needs be without above the clouds.

4 Consider, that that heaven

ven into which the man Christ is ascended, must contain him till the time of restitution of All things, as in *Acts* 3. 21. into which heaven he hath been ascended above sixteen hundred years by computation. And I am sure there is not a Saint that doth live in this world halt so long, before he fall asleep, and be gathered to his fathers; so that that heaven into which he is ascended, is not within, but must needs be that above the clouds. But,

5. Consider, that he that ascended from his Disciples, was a man, with flesh and bones, not a spirit only; for *handle me, and see, (saith he) for a spirit hath not flesh and bones, as ye see me have, Luke 24. 39, 50, 51. verses.* Now let the Adversaries shew by the Scriptures that there is any place in them called heaven, that is able to contain a man of some four or five foot long, the space of fifteen

fifteen or sixteen hundred years;
besides that, therefore, it must
needs be that heaven without
which is above the clouds and
Stars.

6. Consider, That heaven
into which the Lord Jesus that
man is ascended must not con-
tain him alwaies; for, saith
the Apostle, *1 Thes. 4. 16. The
Lord himself shall descend from
heaven with a shout, with the
voice of an Archangel.* So that
there is another descending
from that heaven into which
he is ascended; and his descen-
ding from that heaven is to
this end, namely, to take his
people to himself, as it is *v. 17.*
so that it is clear, that it is not
any heaven within thee, into
which the Man Christ that was
born of the Virgin Mary is
ascended, but it must needs be
that heaven without which is
above the clouds. 1. If thou
consider, that the place into
which he is ascended, even the
heaven

Heb. 12.
22.

heaven into which he is entred,
is the same place where all the
the deceased Saints are in their
Spirits : Therefore saith *Paul*,
I desire to depart, and to be
with Christ which is better. Now
Paul did not in this place, *Paul*.
1. 23. mean the enjoying of
Christ only in the spirit; for
that he enjoyed in a great
measure when he spake these
words; but he speaks of a dying,
and a being with Christ after
this life is ended ; as is clear
if you compare the 20, 21, 22,
23, 24, 25, and 26, *verse* toge-
ther, being absent from him
while he was here in the body,
2 *Cor.* 5. 6. *for whilst at home in*
the body, we are absent from the
Lord.

1 *Tim.* 2. 8
Joh. 16. 6,
7.
Joh. 14. 1,
2, 3.

So that that heaven into
which the Man Christ is ascen-
ded, is not into his Church on
earth ; but into heaven without
above the clouds and the Stars.
And this *David* doth prophesie
of, *Psal.* 47. 5. where he saith,
God

God is gone up with a shout, the Lord with the sound of a Trumpet. Now Christ, as God meerly could not go up, being no lesse in one place then in another; but as God man, or in his humane nature he went up; as will clearly appear, Eves. 4 8, 9, 10. where he speaketh of his triumph over all the enemies of his people at his resurrection and ascension into heaven above the clouds.

8. When Christ doth descend from that heaven into which he is now ascended, his Saints and he will meet one another, just in the air, according to the Scripture, *1 Thes. 4. 16, 17. for (saith he) the Lord shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first, (that is, they shall come out of their graves) and then we which shall be saved alive (at that day) and remain, shall be caught up together*

together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

Pray mark here a little, and see what heaven the man Christ is ascended into, and see if it be not the heaven without, above the Sun, Moon, and Stars.

When Christ and his Saints do meet the second time together, the one ascends and the other descends; the one is caught up in the clouds towards heaven, the other descends from heaven towards the earth, and they must needs meet one another just in the air; that is, between the heaven and the earth. So then, the one coming from heaven, and the other from the earth, and their meeting being in the air, which is between heaven and earth, is an undeniable demonstration, that that heaven into which the man Christ is ascended

Phil. 2.

20.

I Thes. I.

10.

ded, must needs be that heaven without above the Sun, Moon and Stars. And thus much touching the Son of *Mary*, his ascending up into the heaven without above the clouds, *Acts* 1. 9, 10, 11. *Acts* 3. 21, & 1 *Pet.* 3. 22.

In the next place,

Now I shall prove the intercession of the man Christ Jesus, to be in the heaven that I have been speaking of; though some have mocked at it and others have called it juggling, whose names here I shall not mention; only I shall admonish them that they doe not blaspheme the truth and Sonne of God in his intercession.

I shall quote some of the Scriptures that hold out this truth, and so passe on,

And first of all, see *Psal.* 16. 4. where *David* prophesying of the intercession of Christ, saith, *their sorrowes shall be multiplied, that hasten after another God,*
(speaking

(speaking of the wicked) *their drink offerings of blood will I not offer, nor take up their names into my lips.* Now, compare this with Heb. 8. 4. where he saith, *If he were on earth, he should not be a Priest.* And Heb. 9. 24. *For Christ is not entred into the holy places made with hands (meaning the temple which Solomon built) which are figures of the true: but into heaven it selfe, now to appear in the presence of God for us. Wherefore he is able to save to the uttermost, them that come to God by him: seeing he ever lives to make intercession for them,* Heb. 7. 25.

But you will say, is there a man made mention of here? Yes; for the Scripture saith, *There is one God, and one Mediator between God and men, the Man Christ Jesus.* And in that 8. to the Heb. made mention of before; where the Apostle is speaking of Christs priestly office, as he is in the heavens, compared

1 Tim. 2.
5.

compared with other Priests
 that are on earth; he saith v.3.
 for every high Priest is ordained
 to offer gifts and Sacrifices;
 wherefore (speaking of Christ)
 it is of necessity that this man
 have somewhat also to offer: For
 if he were on earth he should not
 be a Priest, seeing there are
 Priests that offer according to the
 Law, (which law was the law
 of Moses, Chap.9. from 19. to 23.
 where also he is speaking of
 the Priesthood of the Priests
 under the law, and their offer-
 ring of the blood of Bulls and
 Goats, (verse 12. compared
 with verse 19, 20, 21.) And
 of the Lord Jesus the high
 Priest of Saints, and of his
 blood (verse 14. compared with
 verse 24.) Now as men under
 the Law did offer up the blood
 of Bulls and Goats, so the man
 Christ Jesus did offer up his
 own blood to his father; and
 this you may clearly see, if you
 compare Heb. 9. 14. where he
 K saith

saith, How much more shall the blood of Christ who through the eternal spirit offered himself without spot to God; purge your consciences from dead works to serve the living God, with Heb. 10. 12. where he saith, But this man (meaning the Son of the Virgin (Chap. 2. 14. compared with Mat. 1. 21. after he had offered one sacrifice for sins for ever, sat down at the right hand of God. Again, Heb. 7 the chap. I mentioned before, you shall find his intercession plainly held forth, if you read verse 22. and so on, where the Scripture saith, By so much was Jesus made the surety of a better testament. And truly they were many Priests (meaning the Priests under the Law) because they were not
 Rev. 2. 8. suffered to continue by reason of
 Rev. 17. 18. death, (That is, the high Priests under the Law could not live ever in this world, because it was appointed to all men once to die.) But when he speaks of Christ

Christ Jesus, he saith on this wise, *But this man, because he continueth ever, hath an unchangeable Priesthood; wherefore he (this man) is able to save to the uttermost them that come to God by him, seeing he (this man) ever liveth to make intercession for them.* And thus in brief have I proved through the assistance of the Lord, the intercession of the son of Mary, which is also the son of God. And this concerning Christs Priestly office, might serve also for a proof of his being in the heaven without above the Stars. But all men may see (unlesse they be blind) that these are the truths of our Lord Jesus Christ, and of God his father; and that those men that oppose them (as the *Quakers* do) are very violently possessed of the Divil, and beside themselves; and have neither the truth of God, nor his spirit in them,
2 Job. vers. 9, 10, Job. 5. 38, 42.

And now through the assistance of the Lord, I shall come to the last that I promised, and that is to prove, That this very man Christ, will come to judge the quick and the dead.

And first, I shall prove the truth it self, viz. that that man shall come again to judge the world, quick, and dead.

Secondly, I shall shew you that his coming will be very short'y.

Thirdly, What shall be done at his coming.

Fourthly, Who shall stand when he shall come, and who not. For the first,

That that man that was born of the Virgin Mary, shall come again to judge the quick and the dead, read 2 Tim. 4. 1. I (saith Paul) charge thee therefore before God (speaking to him, even to Timothy, and so to all believers) and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing

ring and Kingdom. Now if you would know who this Lord Jesus is, look into *Acts* 10. 38. and you shall see it was Jesus of Nazareth; would you know who that was? read *Mat.* 2 toward the end, and you shall see it was the son of Mary the Virgin, who was espoused to Joseph the Carpenter. But read *Acts* 10. v 38, 39, 40, 41, 42. you shall find these words, God annointed Jesus of Nazareth with the holy Ghost and with power, who went about doing good, and healing all that were oppressed of the Devil; for God was with him: And we are witnesses of all things that he did, both in Jerusalem, and in the land of the Jews; whom they slew, and hanged on a tree, even Jesus of Nazareth; him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses, chosen before of God; even to us who did eat and drink with him, after

he rose from the dead. And he
 commanded us to preach unto the
 people, (that is, God comman-
 ded us) and to testifie (that is,
 to be bold in our preaching)
 that it is he (namely, Jesus of
 Nazareth, whom the Jews did
 thus crucifie) which was ordai-
 ned of God to be judge of quick
 and dead. This is he also
 that is spoken of in *Acts* 17. 30,
 31. The times of this ignorance
 God winked at (meaning mens
 being without the Gospel) but
 now commandeth all men every
 where to repent, because he hath
 appointed a day (which day, is the
 day of judgement, *Mat.* 12. 36.)
 in the which he will judge the
 world in righteousness, by that
 man (namely, Jesus of Naza-
 reth) whom he hath ordained,
 (compare this with that in *Acts*
 10. 38, 39, 40, 41, 42. whereof
 he hath given assurance to all
 men, (that is, hath given a
 sure sign unto all men) in that
 he hath raised him (that is, in
 that

that he hath raised Jesus of Nazareth) *from the dead.* This also is Christs own meaning, *Mat. 24.* where speaking of his second coming, he styleth himself the son of man, saying, And then shall appear the sign of the son of man, and so shall the coming of the son of man be, *v. 27.* So shall also the coming of the son of man be, *v. 37.* So shall also the coming of the son of man be, *v. 39.* Where by the way it is observable to see how the Lord of life and glory, doth in this Chapter, where he speaketh of his second coming, for the most part style himself the son of man. Surely he doth it to this end, because he would not have his humanity and the doctrine thereof, to be raised out from under heaven: For he knew, that in the last daies, there would come mockers walking after their own lusts, and saying, where is the promise

mise of his coming, 2 *Pet.* 3. 3.
 I could multiply Scriptures to
 prove this doctrine of his se-
 cond coming, as *Heb.* 9. v. last
 2 *Pet.* 3. 2 *Thes.* 1. 6, 7, 8. *Luke* 11.
Mat. 24. *Mat.* 25. *Rev.* 22. 7, 12.
 and the last, 2 *Cor.* 5. 10. *Rom.*
 14. 10. *Acts* 24. 25. But,

Secondly, I will shew you
 that his coming will be shortly.
 It is true, no man can tel neither
 the day nor the hour. yet so far
 as the Scriptures will give us
 light into the neerest of his
 coming, so far we may go. And
 therefore I shall shew that his
 coming draws nigh by those
 signs that he himself said should
 be forerunners of his coming.
 And if you read *Mat.* 24. you
 shall see many signs of his
 coming spoken of.

First, there is a falling away
 from the faith spoken of. And
 that hath been fulfilled and is
 fulfilling every day.

2. Wars and rumors of wars
 is another sign that his coming
 doth

doth draw nigh even at the doors.

3 The love of many waxing cold, is another signe that it is nigh, even the comming of Christ: And how cold is the love of many at this day? They that were hot two or three year agoe, are now grown lukewarm and cold. They are cold in love to the Lords appearing: they are cold in the profession of the Gospel. They are cold in love to the Saints, they are cold in the worship of God; Yea, very cold, which is a notable Demonstration that the comming of the Lord draweth nigh.

4 The Stars falling from heaven; (That is professors falling from the faith which once they professed) is another signe that the comming of the Lord is at hand: And how many professors doe you see now a dayes, fall from the doctrine of God, and his Son Jesus Christ,

as though there were no such thing as a world to come, and no such thing as a Lord Jesus Christ, and his second coming.

5. Many poore souls will go on in their profession with lampes without oyle, just before his second comming. And the Lord knowes that most of the professors of this generation, are such kind of professors, yea, very foolish professors, which is another sure signe, that the comming of the Lord drawes nigh.

Mat. 25. 1,
2, 3, 4, 5.
6, 7.

These
thinges I
doe but
hint in,
though I
could in-
large up-
on them.

Luke 18. 8.

* lay 1 Jo.

3. 3. to
thy heart,
and com-
pare thy
condition
with it, &
thou wilt
find this a
glorious
truth.

6. When the time of Christs second comming is at hand, there will be but a very little * faith in the world. And the Lord knowes, that there be many, who are now as high as *Lucifer*, that at that day for want of faith will be thrown down to the sides of the pit: even into the very belly of Hell.

7. Another signe of Christs second comming, is the carnall min-

mindednesse of the most of the world; and the very carriages of almost all men now living do discover this truth to be at this day fulfilled, and know that when they shall say peace and safety, then sudden destruction comes, and they shall not escape, *1 Thes. 5. 1, 2, 3, 4.*

8. Before Christs second coming, there shall come many false Christs, and false Prophets, and shall shew great signes, and wonders, to seduce if it were possible the Elect. And is not this more cleerly fulfilled in our daies then ever it was, especially among those men called *Quakers*, who being as persons, whose consciences are seared with an hot iron, and they being sealed up unto destruction, do some of them call themselves Christ, and shew great signes, (as their *Quaking*) and such a legall holiness, as makes the simple admire them, and wonder after them, which shewes the

Mat. 24.

24.

Mar. 13.

22.

the comming of Christ to be
very nigh.

2 Pet. 3. 3.

9. Before Christs second
comming, there shall come scof-
fers into the world, walking
after their own hults, and if ever
this Scripture was fulfilled; it
is fulfilled on these men called
Quakers: For they are the men,
that at this day make a mocke
at Christs second comming,
which shall be from heaven
without; and therefore saith
the holy Ghost, these Mockers
shall be such as shall say, where
is the promise of his comming?
for since the fathers fell a sleep,
all things continue as they were
See 2 Pet. 3. 3, 4, 5, 6, 7. and
there you shall see their moc-
king and the reason of it.
Read, and the Lord give thee
understanding. But because I
would not have thee think that
I speake at randome, in this
thing, Know for certain, that
I my self have heard them blas-
pheme; yea with a grinning
coun-

1 Thes. 1.

10

Phil. 3. 20.

countenance, at the doctrine of that mans second comming from heaven above the stars, who was borne of the Virgin *Mary*. Yea they have told me to my face, that I have used conjuration, and witchcraft, because what I preached was according to the Scriptures. I was also told to my face, that I preached up an Idoll, because I said, that the Son of *Mary* was in heaven, with the same body that was crucified on the Cross; And many other things have they blasphemously vented against the Lord of life and glory, and his precious Gospel. The Lord reward them according as their work shall be.

I could have hinted in many other things which Christ and his Apostles have shewed to be signes of his comming. But I shall commend the holy Scriptures unto thee, which are able to make the man of God perfect in all things, through faith in the Lord Jesus. 2 Tim. 3.
16. 17. Now

Now you have also the manner of his comming how it shall be, most notably laid down in the Scriptures. I shall hint in a few things touching it; as first, He will come when there is but very few looking for his comming. *When they shall say peace and safety, then sudden destruction cometh, 1 Thes. 5. 1. 2, 3, which sudden destruction will be at his second comming, for that is it which the Apostle spake of in those three verses, Then will all the world be caught at such an unexpected time that it will come upon them, even as a snare cometh upon those creatures that are caught in it. As it is written, Luke 21. 35. For as a snare shall it come on all them that dwell on the face of the whole earth. Which is all on a sudden, before they are aware.*

2. He cometh with all his Saints and Angels. Then will the Lord descend from that heaven,

heaven into which he now ascended, as it is written in *I Thes. 4. 16.* Then will he come and all his saints with him, as *Jude* saith in his Epistle, *v. 5.* Then shall *Abell*, and *Enoch*, *Noah* and *Abraham*, *David* and *Job*, *Peter* and *Paul* : together with all the Saints which have been, now are, or hereafter shall be, and they shall sit on the throne with the Lord *Jesus Christ*, as in *Mat. 19. 28.* Before whom shall all the Nations of the world be gathered, as it is written, *Joel 3. 12.* Let the bea-then be wakened (or raised out of their graves, *Dan. 12. 2*) and come down to the valley of *Jeboshaphat*; for there will I sit to judge all the beathen round about. Which never was yet accomplished, though it shall certainly be, in Gods time: to the astonishment, & everlasting damnation of all those that shall continue mocking, or sinning against God and his Christ.

3. He shall come in flaming fire, (when he doth come again: he will come in such a manner, as will make all that shall be found in their sins rather seeke to creepe under a mountaine, then to meet the Lord of Glory, Rev. 6. 15.) As Esay saith, For behold the Lord will come with fire, and with his Charets like a whirlwind: to render his anger with fury, and his rebukes with flames of fire, Esay 66. 15. To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude 15. as I shall shew farther by and by.

And therefore in the next place, I shall shew you, what shall be done when he is come.

First, When Christ is come the second time, they that are in their graves shall arise, and come forth of their graves (as I said

said before) in which they have
 laine according to that in *Job.*
5. 28. Where Christ saith,
Marvell not at this, for the houre
is coming in the which all that
are in the graves shall heare his
voice, and shall come forth : they
 that have done good unto the re-
 surrection of life; and they that
 have done evil unto the resurre-
 ction of damnation. You will
 say, Are these graves spoken of
 here, the graves that are made
 in the earth? yea, that they
 are, and for a further proof of
 the same, look into *Dan. 12.*
 2 Daniel there speaking of
 the same thing, saith, *And many*
of them that sleep in the dust of
the earth shall arise, or awake,
some to everlasting life, and some
to everlasting contempt, or dam-
nation.

I shall not stand here to di-
 spute any distinctions of the
 resurrections, only prove that
 the dead shall arise; and that
 is a clear truth from the Scrip-
 tures

tures, *Acts* 10. 42. *Rev.* 20 11
12, 13, 14. and 1 *Thes.* 4. 16.
1 *Cor.* 15. 52. the dead shall be
raised.

2. He shall call all men and
women to an account for all
their close sinful thoughts,
words, and actions; then will
the secrets of all hearts be made
manifest. Then shall all thy
adulterous, and theevish, and
covetous, idolatrous, and blas-
phemous thoughts be laid open,
according to that saying, *Their*
consciences also bearing them
witness, and their thoughts the
mean time, or while, accusing,
or else excusing one another, *Rom.*
2. 15. But when? why, in the
day when God shall judge the
secrets of men by Jesus Christ,
ver. 16. see also 1 *Cor.* 4. 5. There-
fore judge nothing before the
time; what time is that? why,
when the Lord comes; what
will he do? He will bring to
light the hidden things of dark-
ness, that is, all those cunning,
close,

close, hidden wickednesses, that thou in thy life time hast committed; yea, he will make manifest the counsels of the heart; that is, the most hidden and secret things that are contrived and plotted by the sons of men; Then shal all the midnight whoremongers be laid open with all their sins; Then thou (it may be) who hast committed such sins as thou wouldst not have thy Neighbour, thy father, thy wife, thy Husband, or any one else know of for thousands, then thou shalt have them all laid open, even upon the house tops, *Luke 12. 1, 2, 3.* Then thou that hatest Gods children, his waies, his word, his spirit; then thou that makest a mock at Jesus of Nazareth, his second coming, then thou that livest in open profaness or secret hypocrisie, then I say, will be such a time of reckoning for you, as never was since the world began, then you

you that shall die in your sins, will cry to the mountains, fall on us, and cover us from the face of him that sits on the Throne, and from the wrath of the Lamb (which Lamb is the man Christ Jesus, *Job. 1. 19.*) And ah, my friends! if the very looks of God be so terrible, what will his blows be, think you? Then if all thy idle words shall be accounted for, as it is written, *But I say unto you, that every idle word that men shall speak, they shall give an account thereof in the day of judgement, Mat. 12. 36.* and also all thy filthy actions shall be then regarded in such sort, as thou shalt receive a just recompence for them. And know, saith the Scripture that for all these things * God will bring thee into judgement, *Eccles. 11. 9.* Then

* Though sinners will be unwilling to come to judgement, yet this will be their misery, God will bring them.
Mal. 4. 1, 2

Thou that art an unbeliever shalt be sure to fall under the judgement for all thy sins.
first,

first, thou must give account; Secondly, thou must fall in the judgement. Oh my friends, there are hot daies acoming for all those that are found out of the Lord Jesus: Behold, saith Malachi, the daies come that shall burn as an oven, and all the proud, yea. all that do wickedly shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts; and it shall leave them neither root nor branch. The day of judgement will burn like an oven, and all that have not the righteousness of Christ upon them shall be as stubble. Ah friends put a red hot oven, and stubble together, and what work will there be? even the one will burn and destroy the other.

3 When Christ doth come the second time, another end of his coming will be to purge out all things that offend in his Kingdom, Mat. 13. 41, 42. Then shall the son of man send forth

forth his Angels and they shall gather out of his Kingdom all things that offend, and them that doe iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth.

There are many things that doe offend in his Kingdom now: namely, the lukewarm professor, he doth offend first the Lord, secondly, his people. But then thou lukewarm offending professor shalt offend the Church of God no more. Secondly, the loose professors do also offend God, Christ and his Church. First, he scandals the Gospel by his loose walking, and naughty carriages. Secondly, he doth make the world blaspheme the name of God by the same. Thirdly, he grieves the hearts of Gods people, *Phil. 3. 18.* But know that thou also shalt be taken away from offending any more, God, Christ, and his Saints; and thou shalt have weeping and

(153)
and gnashing of teeth for thy
thus offending, Mat. 18. 6.
7.

4 Another end of Christs
second coming is to cut of all
the ignorant persons that are
in the world. There is a ge-

neration of poor souls that do
think to be excused for their
ignorance: Alas saith one, I

am a poor ignorant man, or
woman, and therefore I hope

that the Lord will have mercy
upon me: We cannot, say o-

thers, do as such and such, and
will the Lord condemn us?

And thus poor souls, as they are
in the broad way to destructi-

on, least they should misse of
the way to hell; do swallow

down by clusters, that which
will poyson them body and

soul for ever, and ever.

But you will say, What will
not the Lord have mercy on

ignorant soules? Also Not on
those who live and die in their

ignorance. He himselfe hath
said,

Men see-
king to
get on
courage-
ment
from
their ig-
norance,
doe more
harden
them
selves in
sin, and
so are in
greater
danger of
eternal
damnation
than
those who
live and
die in their
ignorance.

saith, *Esay 27. 11.* Because it is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour. Again, *Paul* also in that *2 Thes. 1. 8.* saith, that when *Jesus Christ* shall come to judge the world, he doth come to take vengeance on all them that know not God, and that obey not the Gospell of our Lord *Jesus Christ*.

This 27
of *Isaiah*
and the
11 verse
is a nota-
ble con-
futation
of the
ignorants
hypocri-
ticall
hope,
where he
saith, *He*
that made
them will
have no
mercy on
them, and
he that
formed
them will
shew them
no favour.

But ye will say, who are those ignorant persons, that shall find no-favour at that day? or how doth the ignorance discover it selfe?

I shall only mention three or four sorts of men, and leave thee to the Scriptures, which if thou read them diligently, will further lay them open before thee.

And first, the prophane scoffer, who makes a mocke at the truths of God, and so goes on in his sins, for this see in *2 Pet. 3. 3.* which

3. which the Apostle attributes to their ignorance *ver. 5.* And therefore he likens them to brut beasts, *Chap. 2. 10.* and *12. verses*, who walke after the flesh, in the lusts of uncleanness, & speak evil of the things they understand not, and shall utterly perish in their corruption; who because they understand not the Scriptures, nor the power of God in them, speake evil of the truths therein contained, and think the Lord like unto themselves, *Psal. 50.*

Secondly, the formal professor, who hath onely a notion of the Gospell, and some seeming holiness, but wants Gospel faith: Such are called foolish virgins, *Mat 25. 2, 3.* to whom Christ will say in that day, Verily, I know you not. Adde hereto, those that think it enough to confess Christ with their mouthes, and profess that they know God, but deny him in their works; such notwithstanding

L standing

standing all their profection,
shall, if they so continue, perish
eternally, being abominable,
disobedient, and to every good
work reprobate, or void of
judgement, that is, ignorant, Tit.
1. v. 16.

3. The legal righteous man
or woman, though they walke
blameless as touching the right-
teousnesse that is in the law:
For they being ignorant of
Gods righteousness, go about to
establish their own righteous-
ness, as reading, hearing Ser-
mons, prayers, publique or pri-
vate, peaceableness with their
Neighbours, Fasting, Almes,
good works as they count them,
just dealings, abstinence from
the grosser pollutions of the
world, stricter obedience to the
commandments of the first and
second table; all which with
many other things may be com-
prehended in *their own righte-*
ousnesse, and it is grounded on
their ignorance, and goes on
in

in rebellion; and such ignorant persons shall in that day perish, not submitting through ignorance to the righteousness of God, Rom. 10. 3. compared with Luke 19. 27. where Christ saith that when he shall come the second time, he will command those his enemies, who submitted not themselves to him, who is called the righteousness of God, Esay 46. 13. or would not have him to reign over them, to be slaine before his face.

4. Those whose hearts are set upon the world, and follow the alluring perswasions of it; the Lord calls such fools, Luke 12. 20. and Pro. 7. 7. who go after it (v. 2. the world, held forth by a similitude of a woman with the attice of an harlot) as an oxe to the slaughter, or a foole to the correction of the stocks, till a dart strike thorow his liver, as a bird hasteth to the snare, and knoweth not that it is for his life: and knows not,

marke, it is through ignorance,
ver. 23.

A fift end of Christs coming, is, that his righteous ones might shine as the Sun in the glory, or Kingdom of their Father, *Mat. 13. 43.* there are many things that do hinder the People of God from shining forth as the Sun now. As first, they have a body of death which makes them fetch many a groane in their journey to *Canaan, Rom. 7. 24. 2 Cor. 5. 2.* They meet with many a sad temptation, which also makes them in heaviness many a time, *1 Pet, 1. 6.* They have also many other things that doe hinder their shining now; but then the body of death shall be left off. My meaning is, that sin shall be no more in the natures of Gods people then: Their bodies that are now so vile, shall then be made like unto the glorious body of the son of God, who shall change our vile bodie,
 that

that it may be like unto his glorious body, according to the working whereby he is able to subdue all things unto himself, Phil. 3. ver.

21.

6. Another end of Christs coming shall be to take an account of his children, how they have laid out their talents, that he hath committed to their trust, Mat. 25. 19. Rom. 14. 12.

2 Cor. 5. 10.

7. Another end of his coming, is, to set up his Kingdom, which will be glorious indeed at his appearing, 2 Tim. 3. 1. Rom. 8. 19, 20, 21. I do but touch these things, because I would hasten towards a conclusion; many other things might have been spoken to, but at this time I shall forbear.

But you will say, Who shall stand when he appears? why, I told you before, that the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous,

Psa. 1. 5. let him be close or prophane, as I told you even now, all shall be laid open, all shall be made manifest, all shall come into judgement.

Oh poor soul! it is not then thy brave words will save thee; it is not thine eloquent tongue that will then do thee any good; if thou be without the wedding garment, thou wilt be speechlesse, as in *Mat. 22. 12.* But thou that art a converted person shalt stand in the judgement; thou that art born again shalt enter into the Kingdom, and none else, *Jeb. 3. 5. Rev. 21. 27.*

But how shall I know that I am born again? *Answ.* Why, if thou art born again, then thou knowest that thou wast not born a Christian at first, *Eph. 2. 1, 2, 3.* you hath he quickened who were dead in trespasses and sins.

2. Thou knowest that once thou hadst no faith in the Lord Jesus;

Jesus; and wert convinced of sin because thou didst not believe in the son of *Mary*, *Joh. 6.*

9. 3. Thou seest all true joy through the blood and righteousness of the son of *Mary*. *1 Cor. 15. 57. Rom. 7. 24, 25.*

4. Art thou born again? then thou canst not be quiet till thou seest God smile, and lift up the light of his countenance upon thee, *Psa. 4. 6*, and that through the face of the son of *Mary*, the son of God. *2 Cor. 4. 6*

5. Thou knowest that God hath given thee thy faith, *Phil. 1. 29. Eph. 2. 8.*

6. Art thou born again? then thou knowest that the doctrine of the son of *Mary* the Virgin, is a right doctrine, *2 Joh. 9.*

7. Then also thou lookest for the personal appearing of the son of *Mary* from heaven in the clouds, *Rev. 1. 7.* the second time *Heb. 9. 28.*

These things, though plain, yet

yet if the Lord set them home upon thy conscience, may be profitable both to thee and me. Therefore let us examine the matter a little. And first,

Thou thinkest that thou art a Christian; thou shouldst be sorry else; well, but when did God shew thee that thou wert no Christian? when didst thou see that? and in the light of the spirit of Christ see that thou wert under the wrath of God because of original sin? Nay, dost thou know what original sin means? Is it not the least in thy thoughts? and dost thou not rejoyce in secret that

Rom. 5.12 thou art the same that thou ever wert? If so, then know for certain that the wrath of God to this very day abideth on thee, Job. 3.36. And if so, then thou art one of those that will fall in the judgement, except thou art born again, and made a new creature, 2 Cor. 5.

17.

But

But secondly, thou thinkest that thou hast been born again, ('tis well if thou hast) but least thou shouldst deceive thy poor soul, I pray thee consider, when did the spirit of the Lord Jesus shew thee that thou hast no faith in thee by nature? and when did the spirit of Christ convince thee of sin, because thou didst not believe in him? It may be thou hast been convinced of sins against the Law, by the Law, and thy own conscience, as the Pharisees were, *Job. 8. 9.* and *Rom. 3. 20.* I, but when didst thou see thy self a lost creature for want of faith in the son of Mary? if not, thou hast not yet been savingly convinced by the spirit of Christ; for that when it convinceth effectually of sin, it convinceth of unbelief; though thou hast been never so much convinced of sins against the Law, if thou hast not seen thy self under the power and do-

minion, guilt and punishment of sin because thou didst not believe in Christ, thou hast not yet been savingly convinced; for thats one work of the spirit to convince of sin, *because they believe not on me*, saith Jesus, the Son of Mary, who was espoused to Joseph the Carpenter; But on the contrary, dost thou not say in thy heart, thou never hadst thy faith to seek, but hast alway believed with as good a faith as any one alive; If so, then know for certain that thou hast no faith of the operation of God in thee, according to Gods ordinary working; and if so, then know that if the Son of man should come to judge the world at this moment of time, that thou with all thy faith (thou thinkest thou hast) wouldst fall in the judgement, *2 Thes. 2. 12.*

3. Art thou born again? then thou seest that thy great sin was want of faith in the Son of

of *Mary*. Then thou seest that
 it is he that was sent of God
 to die for the sins of the world,
Joh. 1. 19. Jo. 3. 16, 17, 18, 19.
Act. 13. 38, 39. and that thou
 art compleat in him, without
 any works of the Law, *Rom. 4. 4.*
 then thou rejoycest in Christ
 Iesus, and putttest no confidence
 in the flesh, *Phil. 3. 3.* yet thou
 rejoycest in the flesh and blood
 of the son of *Mary*, knowing
 that his flesh is meat indeed,
 and his blood is drinke indeed,
Joh. 6. 55. out of which thou
 wouldst very willingly make
 thy life all thy daies; out of
 his birth, obedience, death,
 resurrection, ascension; and
 glorious intercession. now at
 the right hand of his father,
Heb. 7. 24, 25. but if thou
 art wavering in these things,
 know, that thou art but a babe
 at the best, and for ought thou
 knowest, God may cut thee off in
 thy unbelief and cast thee into
 utter darkness, where there shall
 be

be weeping and wailing and gnashing of teeth.

4. Art thou born again? then thou seest all true peace and joy comes through the blood of the son of *Mary*, and his righteousness, as in *Rom. 7.24.* & *1 Cor. 13. 57.* there are many poor souls that are taken with raptures of joy, and false conceited consolation, *Job. 16 20.* which doth come from the Devil, and their own deceitful hearts; but their joy shall be turned into mourning and sorrow of heart, *Luke 6. 24, 25.* but thou that art a Christian indeed, and not in word onely, rejoycest in Christ Jesus the son of *Mary*; yea, though now you see him not, yet believing, you rejoyce with joy unspeakable and full of glory, *1 Pet. 1.8.* And these two things are the fruits of thy faith, and of thy joy.

1. The Lord Jesus Christ is very precious unto thee, *1 Pet. 2. ver. 7.* 2. Thou dost purifie thine

thine heart by this faith, and the power of the spirit of Christ, which thou hast received into thy soul, *Rom. 8. 13. Acts 15. 9.* and *1 Joh. 3. 3.* but if thy guilt of sin goes off, and convictions go off any other way then by the blood and righteousness of the man Christ Jesus, thy guilt goes off not right, but wrong, and thy latter end will be a very bitter end, without faith and repentance; for it is his blood through which all true peace comes, *Col. 1. 20.* and there is no other name under heaven given among men, whereby we should be saved, but by the Lord Jesus of Nazareth, *Acts 4. ver. 10, 11, 12.* compared together.

¶ Art thou borne again? Then thou canst not be quiet, till thou doest see God lift up the light of his Countenance upon thee, yea, thou hast such a desire after the light of Gods counte-

* 2 Cor.
12.9.

countenance, that all the glory,
riches, honour, pleasure, profits
&c. of this world will not satisfie,
till thou doest see God to be
a reconciled father to thee in
the Lord Jesus Christ; as it is
Psal. 4. 6. Joh. 14. 8. Psa. 35. 3.
then thou wilt not be quiet till
thou doest hear from the son of
Mary, which is the Lord of glo-
ry, *1 Cor. 2. 8.* such a voice as
this, *Son be of good cheer, thy sins*
*are forgiven thee; and *My grace*
is sufficient for thee. But if thou
canst content thy selfe with any
thing below this, thou wilt,
when all comes to all, be found
but a rotten-hearted professor,
who wilt have thy portion
among the slothfull ones, who
will fall in the judgement of
the son of *Man*, when he comes
in flaming fire with his mighty
Angels, *2 Thes. 1. 8.*
6. Art thou borne againe?
Then thou knowest that God
hath given thee thy faith that
thou hast in his son: then thou
art

art able to say through grace,
 there was a time in which I had
 no faith, there was a time in
 which I could not believe in the
 son of God for eternal life. But
 God, who is rich in mercy, for his
 great love wherewith he loved me,
 even when I was dead in sins and
 unbelief, (which is the greatest)
 hath quickned me together with
 Christ: by grace I am saved,
 Eph. 2. 4, 5. through faith &c.

7. Art thou borne againe?
 Then thou knowest that the
 doctrine of the Son of God, the
 son of Mary is a right doctrine,
 which is this.

First, that the Son of God
 which was with his Father be-
 fore the world was (Job. 1. 1.
 John 17. 5.) came into the
 world in the fulnesse of time,
 and was made in the likenesse
 of Men, Phil. 2. 7. being made
 of a woman or virgin, made
 under the Law, to redeem them
 that were under the Law, Gal.
 4. 4. And that was done in this
 wise.

(1, 2)

wise. What the law could not
do in that it was weak through
the flesh, that is through our flesh,
God sending his own Son in the
likenesse of sinful flesh, and for
sin, condemned sin in the flesh,
that is condemned him in the
flesh for the sins of poor sinners;
For this, compare *Rom.* 8. 3.
and *2 Cor.* 5. 21. with *Gal.* 3.
13. and it will appear clearly
to be the truth of God : Also,
that this Son of God, which is
the true God, as well as the Son
of *Mary*, did bear our sins in
his own body on the tree, *1 Pet.*
2. 24. and did spill his own
blood, which is also the blood
of God, *Acts* 20. 28. that he
died, and was laid in *Josephs*
Sepulchre, *Joh.* 19. 38, 39, 40, 41.
and rose again the third day,
Acts 10. 40. that very man, *Luk.*
24. v. 39, 40, 41, 42, 43, 44.
and ascended up into heaven in
a cloud, *Acts* 1. 9, 10. and 11.
and there ever lives to make in-
tercession for us, that very man
Heb.

Heb. 7. 24, 25. Heb. 8. 3. Heb.
10. 12.

And in the last place, If thou
art a Christian, then thou loo-
kest for that very Jesus againe,
whom the Jewes did crucifie,
John 19. whom God raised
again as it is, *1 Thes. 1. 10.* I say
thou lookest, thou waitest, thou
hastenest after the comming of
this Lord Jesus, which doth de-
liver thee from the wrath to
come, *2 Pet. 3. 10, 11, 12. Heb.*
9. 26, 27, 28. 1 Thes. 1. 10.
Yea, thou knowest, that this very
man shall so come, in like man-
ner, as his disci- les did see him
go into heaven, which was a
very man, *Luke 24. 39.* compa-
red with *ver. 50. 51.* of the same
chapter. Yea, in a cloud he
went away from his disciples,
and in the clouds he shall come
again, *Rev. 1. 7.* to judge all
that are in their graves, *Job. 5.*
28, 29. Dan. 12. 2. and shall
receive all that looke for, and
love his second comming, to
himself,

himself, *Heb. 9. 27. 28.* And they shall be for ever with him, *1 Thes. 4. 16. 17.* But the wicked shall be cast into eternal damnation, *Mat. 25. 46.* These things I say, if thou be a Christian indeed, thou believest, and ownest, and the faith of them doth purifie thy heart, *1 Job. 3. 3.* and wean thee from this world, and the things thereof; and if it is not from this principle, that is, if thy obedience do not flow from this faith, which is the faith of Gods elect, as I have proved at large, thy obedience, thy zeal, thy self-denial, thy holiness, righteousness, yea, all that thou canst doe, is but sin in the sight of the great God of heaven and earth. For all true sanctification comes through the Name of the Lord Jesus Christ, by the operation of the Spirit of God, *1 Cor. 6. 11.* But ye are washed, but ye are sanctified, but ye are justified, in the Name of our Lord Jesus, and
 by

Heb. 11. 6.

Rom. 14.

23.

by the Spirit of our God : And
in Cant. 1. 3. *Thy Name is as an
oyntment poured forth, therefore
doe the virgins love thee.*

Well then, seeing this is a
truth of so great concernment,
I beseech you, seeke to be
thoroughly rooted into it by
faith. And that thou maiest so
be, examine thy heart; yea, beg
of God to help thee to examine
it, and to throw out all that
fancy that thou takest in stead
of faith; Also throw away all
thy own wisdom, yea, thy
own righteousness also, and
come to God in the Name of
the Son of Mary, which is the
Son of God, and beg faith of
him, true faith, the faith of the
operation of God; such a faith
as he gives to his own elect,
which will shew thee cleerly of
these things; so that thou shalt
not deceive thy selfe with a
fancy of them: and the advan-
tages will be many.

1. It will comfort thy heart
against

against persecutions, temptations, and cross providences, as also *James* saith to his persecuted brethren; *Be patient my brethren, saith he, stablish your hearts, for the coming of the Lord drawes nigh. James 5. 8.*

2: It will through grace wean thy heart and affections abundantly from this world, and the things therein: *Who is he that overcomes the world (saith John) but he that believes that Jesus is the Son of God? 1 Joh. 5. 5. who is he also that purifies his heart, but he that looketh for the second coming of Christ from heaven (as in 1 John 3. 3. compared with 2 Pet. 3. 10, 11.) to judge the world?*

3. Hereby thou wilt be able to judge of all doctrines whatsoever; though they come never so nigh the truth, yet if they be not indeed the very truth, thou wilt find them and their doctrine lyars, *Rev. 2. 2. and 1 Cor.*

1 Cor. 2. 15.

4. If thou beest throughly set down in this doctrine, even in the faith of this doctrine which I have held forth unto thee, thou wilt not be taken with any other doctrine whatsoever. What is the reason I pray you, that there are so many giddy-headed professors in these daies that do stagger to and fro like a company of drunkards, but this, They were never se-led in the doctrine of the Father, and the Son? They were never enabled to believe that that child that was born of the *virgin Mary*, was the mighty *God*, *Is. 9. 6.* No, saith Christ, he that is built upon this rock (meaning the faith of himselfe, which is to believe that the Son of *Mary* is the Christ of God, *Mat. 16. 16.*) the gates of hell shall not prevaile against him, *v. 18.*

5. The faith of this doctrine, will make thee labour in the work of God in the world.

Oh

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Oh, how it will liven thy heart
in the work of the Lord; especially,
if thou livest in the faith
of thy interest in Christ, it will
make thee labour to be found
watching when thy Lord shall
returne from the wedding; that
when he doth come, thou maiest
open to him immediately.
Luke 12. 35. 36.

Now seeing the coming of
the Lord Jesus Christ is so nigh,
even at the doors, what doth
this speak to all sorts of people
(under heaven) but this? first,
to see whither they have oyl in
their lamps or not; that is, to
search, and see, whither the
spirit of the man Christ Jesus
be in them or no; for *he that
hath not the spirit of Christ in
him, is none of Christs, Rom 8. 9.*
Thou that hast not the spirit of
Christ in thee, why, at that
day (let thy profession be what
it will) he will say to thee,
depart, I know you not, *Mat. 25.*
and if so, then thy latter end
will

will be worse then thy beginning, as in 2 Pet. 2. 20.

2. Then what will become of all the prophane, ignorant, scoff:rs, self-righteous, proud, bastard-professors in the world? If the children of God shall scarcely be saved, where shall the ungodly and the sinner appear?

1 Pet. 4. 18.

3. Then what will become of all those that creep into the society of God people without a wedding garment on? why, it will be said unto them, Friends, how came you hither? take them, and bind them hand and foot, and cast them into utter darkness; there shall be weeping and gnashing of teeth, Mat. 22. 11, 12, 13.

4. Then what will become of all those that mock at the second coming of the Man Christ, as do the Ranters, Quakers, Drunkards, and the like? why read their doom in Mat. 24. 50, 51. The Lord of that,

or

or these servants, shall come in a day when they look not for him, and in an hour that they are not aware of, and shall cut them asunder & appoint them their portion with hypocrites, and there shall be weeping and gnashing of teeth.

5. Then what doth this speak to the Lords own people? surely this, that they should be in a watchful posture, *Mark* 13. 37.

Watch therefore over your own hearts, least they should be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares; for as a snare shall it come upon all the dwellers upon the face of the earth, as it is in *Luke* 21. 34, 35, 36.

6. Watch over the Devils temptations. Oh have a care in the first place, least by any meanes as the Serpent beguiled Eve, so your minds should be corrupted from the simplicity that

that is in Christ: And the rather, because at this day he is very busie with his doctrines, and his ministers; trying all waies, if by any means he might deceive you with fair speeches, and inticing carriages; with a fair shew in the flesh, yet denying the Lord, and refusing to be justified by the blood of Jesus the son of *Mary*, the son of God: Watch I say over the Divil, touching doctrines, for he labours as much this way as any way, for he knows if he can but get you to lay a rotten foundation he is sure of you, live as godly in your conceit as you will, and therefore, it is worth your observation, in that 24 of *Mat.* when Christ is speaking of the signs of his coming, he breaks forth with a warning word to his Disciples, to be ware of false teachers, ver. 4. the very first words that he answers to a question that his Disciples put to him, is this,

M

Take

Take heed that no man deceive you. Again, ver. 21. And many false Prophets shall arise, and shall deceive many. And in ver. 24. he saith again, for there shall come, or arise, false Christs and false Prophets, and shall shew signs and wonders, in so much that if it were possible they should deceive the very elect.

3. Take heed that he doth not deceive you in point of worship, that he make you not slight any of the ordinances of God; for if he do, he will quickly make way for another temptation.

4. Take heed that you also have not your lamps to trim when the bridegroom cometh. If you have, you may peradventure be ashamed and blush before him at his coming, for he will set. Therefore content not yourselves with a profession of Christ, and no more, for the devil may deceive, yet hath deceived a professing people many

many times. And if he will deceive a professing generation, he must come in this manner; first, under the name Christ; secondly, with a fair shew in the flesh of outward holinesse, *Gal. 6. 13.* Thirdly, he must come with good words and fair speeches, *Rom. 16. 18.* Now though he come to drunkards, swearers, whoremongers, thieves, liars, murderers, and covetous persons, in his black colours; yet if he will come to deceive a professing party, he must appear like an Angel of light. And the reason why souls are deceived by him in these his appearances, is, because they are not able to distinguish betwixt the Law and the Gospel, the convictions of conscience by the Law only, and convictions by the Spirit; but do (though they profess the Lord Jesus) give ear to every wind of doctrine, and being unstable, as Peter saith,

2 Cor. 11.
14.

do fall into the temptations of the Diuel, in wresting the Scripture to their cwn destruction, 2 Pet. 3. 16.

In a word, you that have not yet laid hold on the Lord Iesus Christ, for eternal life, lay hold upon him, upon his righteousness, blood, resurrection, ascension, intercession, and wait for his second coming to judge the world in righteousness, Acts 17. 31. And you that have laid hold, I say to you, lay faster hold on your Lord Iesus, *Who so hath ears to hear, let him hear, Matth. 13. 43.*

Now, that thou mayst the more clearly understand my faith in the doctrine of Gods dear son, I have thought good to hold forth again the doctrine in the former Treatise by way of Question and Answer, as followeth.

Qu. Seeing there are many false Christs gone out into the world,

world, according as was prophesied of in former times (Mat. 24. 5, 23.) by the Lord himself; And seeing (if we be saved) we must be saved by a Christ; for he that misses of him (saith the Scriptures) cannot be saved, because there is no way to come to the father but by him, as it is written Joh. 14. 6. Acts 4. 12. How therefore, is the knowledge of the true Christ to be attained unto, that we may be saved by him?

Ans. Indeed to know Christ, (Gods Christ) is as the Scripture saith, the one thing necessary, Luke 10. 42. without which all other things will avail nothing; And therefore I shall according to the Scriptures, first, tell you what Gods Christ is, and secondly, how the knowledge of him is attained unto. And therefore, first, Gods Christ is true God, and true man. That he is true God, is manifest by that Scrip-

ture in *Isaiah 9. 6* where it is said, *to us a child is born, to us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellour, the mighty God, the everlasting Father the Prince of peace, also 1 Joh. 5. 20. And we are in him, that is true, (saith the Apostle) even in his son Jesus Christ, this is true God, and eternal life, see Heb. 1. 8. Job. 1. 12. Rom. 9. 5. Job. 20. 28.*

But Secondly, that he is true Man, see again *Isa. 9. 6.* where it is said, *Unto us a Child is born, unto us a Son is given; and compare it with Mat. 1. 21. where it is said, And she shall bring forth a Son, and thou shalt call his name Jesus, for he shall save his people from their sins, see John 1. 14. And the word was made flesh. 1 Tim. 3. 16. God was manifested in the flesh. These two Scriptures are expounded by Heb. 2. 14. where it is said,*
For as

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that is, of flesh and blood, see Rom. 8. 3. and compare it with Luke 24. 39. where Christ saith, Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have. And he doth often call himself by the name of the Son of Man (Mat. 24. Mat. 16. 13.) to signifie that he is very man, as well as very God.

Q. But why was he true God and true man?

A. He was true man, because man had offended, and Justice required that man should suffer and make satisfaction, and so it is written 1 Cor. 15. 21. For since by man came death, by man came also the resurrection of the dead. And again, All we like sheep have gone astray, and the Lord hath laid on him the iniquities of us all. And

in 1. Pet. 2. 24. where that 53. of Eſay is mentioned, he ſaith, *Who his own ſelfe bare our ſins in his own body on the tree, that we being dead to ſins ſhould live unto righteousneſſe, by whoſe ſtripes we are healed.* And againe, God did prepare this body, the humane nature of Chriſt, that it ſhould be a ſacrifice for ſins, wherefore he ſaith, *Sacrifices and offerings* (that is ſuch as were offered by the Law of Moſes) *thou wouldeſt not have; but a body haſt thou prepared me,* Heb. 10. 5. In this body which God had prepared for him, which he tooke of the virgin, Gal. 4. 4. in this he did beare all the ſins of all his elect, 1 Pet. 2. 24.

And he muſt needs be true God, becauſe, it was an infinite God that was tranſgreſſed againſt, and Juſtice required an infinite ſatisfaction, and therefore he muſt be infinite that muſt give this ſatisfaction, or
 else

else justice could not be satisfied
 and so it written, where the
 Apostle is telling the Pastors of
 the Church of Ephesus, by what
 they were redeemed, he tells
 them, that God did purchase
 them *with his own blood*, *Acts*
20. 28. see *1 Job 3. 16.* where
 he saith, *herein perceive we the*
love of God in that He laid down
his life for us. Not in his divine
 but in his humane nature; for
 as I said before Gods Christ
 was of both natures, *Esay 9. 6.*
R. m. 9. 5. 1 Job. 5. 20. Job. 1.
1. 14. True God and true man,
 and the divine nature did in-
 able him to undergoe in his hu-
 mane nature, all that sin, curse,
 and wrath that was laid upon
 him for us; and to overcome,
 and obtain eternal redemption
 for us, *Heb. 9. 24.*

3. Qu. *How did this Christ*
bring in redemption for man?

Ans. Why first, Man brake
 the law of God; but this man
 did fulfill it again, and became

the end of it for righteousness to every one that believeth, Rom. 10. 4.

2. Man was foiled and overcome by the devil; but this man Christ did overcome him again, Luke 4. Heb. 2. 14, 15. and that for us.

3. Man did lose the glory of God: but this Man hath obtained it again.

4. Man by sin lost eternal salvation: But this man by his own blood hath obtained it again for him, Heb. 9. 12.

5. Man by sin brought death into the world: But Jesus Christ that Man hath destroyed it again, Heb. 2. 14. compared with Hos. 13 14. and brought in life and immortality, 1 Tim. 1. 10. Rom. 5. 15.

Q. But how are we justified by this Mans obedience?

Ans. All our iniquities were laid upon him, Isa. 53. 6, 8, 11, 12. And his righteousness is bestowed on us, if we believe, as it

it is written; even the righteousness of God which is by faith of Jesus Christ unto all, and upon all them that believe. And this is it which Paul so much sought after, when he saith, yea doubtless, and I count all things losse, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness of God by faith, Phil. 3. v. 8, 9.

Q. How doe men come by this righteousness and everlasting life?

Ans. By faith men lay hold upon it, and apply it to their own souls in particular, Gal. 2. 20. For it is by faith they are justified, as also saith the Scripture, Rom. 5. 1. That is faith laies hold on and applies, that which this Christ of God hath done, and is a doing, and owns it as his own.

Q. What is this faith that doth

Eph. 2. 8 *doth thus justify the sinner?*

Gal. 5. *Ans.* It is a gift *b*, fruit *c*, or

2. work *d* of the Spirit of God,

2 Thes. whereby a soul is enabled, un-
. 11. der a sight of its sins, and wret-

ched estate, to lay hold on the

birth, righteousness, blood,

death, resurrection, ascension

and intercession of the Lord

Jesus Christ, and by the assi-

stance of the Spirit, whereby it

is wrought, to apply all the

virtue, life and merit, of what

hath been done and suffered, or

is a doing by the same Lord

Jesus Christ, to its own selfe in

particular, *Gal. 2. 20. Rom. 7.*

24. 25. as if it selfe had really

done all that the Lord Jesus

Christ hath done, : I doe not

say, that the soul doth any thing

for justification, but it doth

know, that whatsoever Jesus

Christ hath done in point of

justification, is given to, and

bestowed upon it, *Rom. 3. 22.*

and God finding the soul in

him, that is in Christ, doth ju-

stifie

stifie it from all things, from which it could not be justified by the law of Moses, Acts 13. 38, 39.

Q. Well, but is there no way to come to the father of mercies but by this man that was borne of the virgin? is there no way to come to God but by the faith of Him?

Ans. No, there is none other name under heaven given among men whereby we must be saved, Acts 4. 12. And Jesus himselfe, that was borne of the virgin Mary said, I am the Way, the truth, and the life: No man cometh to the father, but by me, Job, 14. 6.

Q. And where is this man, that was borne of the virgin, that we may come to the father by him?

A. He ascended away from his Disciples in a cloud, into heaven, as we may read Act. 1. 9, 10, 11.

Q. What doth he there?

Ans. He ever lives to make intercession for all that come unto God by him, Heb. 7. 25. That
is

is, they that shall come out of themselves to him, and venture their soules on what he did and suffered when he was on earth, & is doing now in heaven; shall certainly be saved: For he ever lives to save them, that doe thus come to the father by him. And it is, because, he spilt his blood for all that shall by the faith of Gods elect lay hold upon him: and thus it is written where he saith, *we are justified freely by his grace, through the redemption that is in Christ Jesus. Mark it, whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness; that is, to declare Gods righteousness, for the remission of sins that are past, through the forbearance of God; to declare I say at this time his righteousness, that he might be just, and the justifier of him that believeth (or layeth hold) on Jesus, Rom. 3. 24, 25, 26.*

Q. But did this man rise again from

from the dead, that very man,
with that very body wherewith he
was crucified? for you do seem as
I conceive to hold forth so much by
these your expressions.

A. Why do you doubt of it?

Q. Doe you believe it?

Ans. Yes, by the grace of the
Lord Jesus Christ, for he hath
enabled me so to doe.

Q. And can you prove it by
the Scriptures?

Ans. Yes.

Q. How?

Ans. First, from that Scri-
pture in Luke 24. 37, 38, 39, 40.
where Christ himselfe after he
was crucified appeared to his
Disciples, (who having seen
him) supposed they had seen
a Spirit. But he said, Why are
ye troubled, and why doe
thoughts arise in your hearts?
behold my hand and my feet,
that it is I my selfe, and doe
not think you see a spirit; han-
dle me, and see, for a spirit hath
not flesh and bones, as ye see me
have.

have. This he spake after he was crucified, *Luke 23. 33.* and buried, *v. 53.* and rose againe from the dead, *chap. 24. 6, 7.* Many other Scriptures could I give for the proof hereof, as *Ad's 10. 39, 40, 41, 42.* And *Ad's 13. 28, 29, 30, 31.* *1 Theff. 1. 10.* only read *Ad's 2. 29, 30, 31.* where the Apostle proveth the same, bringing in the words of the Prophet *David* for a testimony thereof, saying, *He being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loynes according to the flesh he would raise up Christ to sit on his Throne (saith) he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. Mark it, his flesh did see no corruption, v. 31. But if he had not risen againe, his flesh had seen corruption. But he rose again from the dead, that very man, that very body;*
 over for

for his flesh did see no corruption.

Q. Why did he rise againe from the dead with that very body?

Ans. 1. Because it was not possible he should be holden of death. 2. Because in his humane nature he suffered for *Act. 2. 24.* sin; and if he had not recovered himselfe from that very curse, even from under death, and all other things that lay on him, which he had through the sins of his children subjected himselfe unto, he had not overcome sin, hell, death, the law, and the devil; but had been overcome by them; and if so, then had not redemption been obtained for sinners; for it was at his resurrection from the dead, that God said unto him, *Thou art my sonne, this day have I begotten thee:* (As saith the Apostle) *And we declare unto you glad tidings, how that the promise made unto the Fathers,*

there, God had fulfilled the same unto us their children, in that he hath raised up Jesus again: as it is written in the second Psalm. Thou art my Son, this day have I begotten thee, Acts 13. 30, 31, 32, 33, 34, 35. And it is this, namely the resurrection of that man from the dead, that doth give us ground of hope; as in 1 Pet. 1. & 3. where he saith, He hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.

3. Because God intends to redeem the bodies of his Saints out of their graves in which they have lien many a yeare, John 5. 28, 29. Rom. 8. 23. 1 Cor. 15. 52. and to possesse them with his own glory; and when this comes to passe, then shall that Scripture be fulfilled, that saith, He shall change our vile body, that it may be fashioned like to his glorious body, according to the working (of his mighty power) whereby he is a-

ble to subdue all things to himself.

Phil. 3.21. And he hath given us assurance thereof, in that he hath raised up Jesus our Lord again from the dead, Acts 17. 31.

Q. But doe you think that these our bodies that we doe carry about with us in this world, after that they are dead and buried, and rotten, shall rise again out of those graves into which they are laid; when the Scripture saith, flesh and blood shall not inherit the Kingdome of God?

Ans. Flesh in Scripture is taken more wayes then one; i Cor. 15. as first, it is taken for the workes of the law; where the Apostle saith, Received ye the Spirit by the workes of the Law, or by the hearing of faith? Are ye so foolish, having begun in the spirit, are ye made perfect by the flesh? By flesh here, he meanes the Law; as is clear, if you com-

compare *Gal. 3. v. 2. & 3.* with *v. 10, 11, 12.* Again sometimes flesh is taken for sinnes, *Rom. 8. 1. 5.* And sometimes is taken for the bodies of the Saints, * as subject to distempers, to pain, sickness, corruptions to death, by reason of sinne, * *2 Cor. 4. 11. 2 Cor. 7. 5.* Now the Apostle in that place, where he saith flesh and blood shall not inherit the Kingdome of Heaven, or of God, his meaning is, sinful flesh and blood, or the sin, with any imperfection that is in the bodies of the Saints, shall not inherit the Kingdome; and that you shall find to be the mind of the holy Ghost, if you read with understanding the latter end of the same verſe, where he saith, *Neither doth corruption inherit incorruption.* That is, sin, or any imperfection of the body, shall not inherit eternal life; for saith he in *ver. 53.* *This corruptible must put on incorruption, and this mortal must put*

put on immortality. Mark here I pray you, though he saith flesh and blood shall not inherit the Kingdom of God: yet he saith this corruptible must put on incorruption: For the Trump shall blow, and the dead shall be raised (as Christ saith, they that are in the graves shall hear his voice, *John* 5. 28. and shall come forth of their graves incorruptible, *1 Cor.* 15. 52. and shall all appeare before the judgement-seat of Christ, *2 Cor.* 5. 10. *Rev.* 12. 12, 13. See also that Scripture *Phil.* 3. 20, 21 where the Apostle saith, He waited for Christ the Saviour from Heaven. And what shall he doe when he comes? Why, *He shall change our vile body.* Mark it, it must be our vile body that must be changed. But if it be changed, then how can it be the same? Not the same in respect of sinne, or bodily infirmities, but the very same in respect of substance:
For

For, saith he, it is our vile body that must be changed, And it, the very same, it shall be fashioned like to his glorious body. And if you ask, how is it possible that this should be done? he answers, according to the working whereby he is able to subdue all things unto himself, Phil. 3. 21.

Q. But do you think this is certain? methinks the Scriptures seemingly hold forth so much, yet I cannot believe it, for it is contrary to all reason.

A. Truly the Scriptures do not only hold forth so much seemingly, but they do most really, and plainly hold out these things, to all those that have received the spirit of the Lord Jesus Christ. For it is it, and it alone, that can reveal these things. For no man knows the things of God, but the spirit of God, 1 Cor. 2. 11. Now if thou wouldst know these things, thou must first receive the spirit of

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of the son of God, without which, thou canst not know so much as one of the fundamental truths of the Gospel of our Lord Jesus Christ.

Q. But there are those in our daies, who reject this doctrine that you lay down, concerning the Lord Jesus Christ, as you lay it down, and they are for a Christ within, for a cross within, for a resurrection, and intercession within; and they do not hold as you do, a Christ without, and a resurrection of Christ without, and intercession of Christ without; I, and they have very much Scripture for that which they say too: And therefore what should such as we do, that stand tottering and shaking in these distracted and dangerous times? for our poor souls are in very much doubt what way to take.

Ans. Therefore, I will speak a few words to you by way of discovery of the falsity of such opinions; and a word of direction

rection, how you should understand the truth. First, therefore, he that cries up a Christ within, in opposition to a Christ without, that man, instead of having the spirit of Christ in him, is possessed with a spirit of delusion; for where the spirit of Christ is in truth, that spirit causeth the soul to look to the Christ that was born of the Virgin, for all justification; as it is written, *Howbeit, when he, the spirit of truth is come, he shall lead you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come,* mark the next verse he (saith the son of the Virgin) *shall take of mine and shall shew unto you,* Joh. 16. 13, 14. he shall take of mine; what is that? why surely it is, he shall take of my Godhead, my humanity, my birth, my righteousness, my blood, my death, my resurrection

etion, my ascension, and intercession, my Kingly, Priestly, and propheticall offices, and shall shew you the life, merit, and value of them. And this was it which was revealed to Paul by the holy spirit, here spoken of, 1 Cor. 15. 1, 2. to the 8. Moreover brethren, saith he, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unlesse ye have believed in vain. But what is this doctrine? why, I delivered to you first of all, that which I also receive. What was that? why, How that Christ died for our sins according to the Scriptures. And that he was buried, and that he rose again the third day according to the Scriptures, (there is his death and resurrection preached) And that he was seen of Cephas, then of the twelve; after that he was seen of

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above

above five hundred brethren at once, of whom the greatest part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles. And last of all he was seen of me (saith Paul) as of one born out of due time. This is it I say, that the spirit of truth doth hold forth to poor sinners, a Christ crucified without the gates of Jerusalem, Luke 23. 32, 33. buried in Josephs sepulcher, v. 53. risen again the third day, Luke 24. 6. ascended away from his Disciples in a cloud into heaven, as in Act. 1. 9, 10, 11. And there ever liveth, that very man, with that very body, to make intercession for all that receive him, Heb. 7. 24, 25. This is I say the doctrine of the spirit of truth, whatsoever is the spirit of error.

Col. 1. 27.

Q. But do not the Scriptures make mention of a Christ within?
1 Cor. 13. 5.

A. Yes, And he that hath not the

the spirit of Christ is none of his?
 Rem. 8. 9. But he that hath it
 is led out of himself by it;
 and as I said before, it shews
 the soul, what the blessed son
 of the Virgin Mary hath done
 and iuffered, and is a doing
 for it. Therefore hereby know
 we the spirit of truth from the
 spirit of errour. Every spirit
 that doth confesse that Jesus
 Christ is come in the flesh, is of
 God; That is, that spirit that
 doth confesse that Jesus Christ
 took flesh upon him, and in
 that flesh did bear our sins, 1 Pet.
 2. 24. Col. 1. 20, 21, 22. 1 Pet.
 3. 18. 1 Pet. 4. 1. and after he was
 taken down from the cross, and
 laid in a sepulcher, rose again
 from the dead; that very man,
 with that very body, where-
 with he was crucified: That
 spirit that doth believe and
 confesse this is of God, and is
 the blessed spirit of Christ,
 whereof he spake, when he was
 yet with his Disciples touching
 his

his bodily presence: for he (saith the Son of Mary) shall glorifie me, for he shall take of Mine and shew it to you, *Joh. 16. 13, 14.*

I have answered this already in my Epistle to to the first treatise. Therefore believe not every spirit, but try the spirits whether they be of God, for many false spirits and prophets are gone out into the world, therefore have a care how thou receivest the voice that speaks to thee, but try whether they are according to the truth of Gods word as it is written, *To the law, and to the testimony, if it be not according to this word, it is because there is no light in them, Isa. 8. 20.*

Therefore try a little, Doe they slight Gods Christ which is the Son of the virgin, that spirit is of the Devil, *1 Cor. 12. 3.*

2, Doe they say that that blood of his which was shed without the gates of *Jerusalem* doth not wash away sin, yea all sin.

fin from him that believes? that is a spirit of Antichrist, 1 Joh. 1. 7.

3. Doe they say, that that man that was crucified without the gates of Jerusalem, is not risen again (with that very body wherwith he was crucified out of the Sepulchre) Luk. 24. 38, 39. That is a Spirit of Antichrist.

4. Do they say that that very man that was crucified with that very body, is not now in the presence of his father, absent from his people touching his bodily presence, though present in spirit? I say who ever they be, that say he is not there, they are of the Divil: for the proof of this see Acts 5. 30. and 31. and compare it with Heb. 7. 24. 25. *The God of our fathers (saith the Apostle) raised up Jesus. But what Jesus? Whom ye slew (saith he to the Jews. Him, the very same whom ye slew) hath God exalted with his right hand to be a prince and a Saviour, to give repentance unto Israel and forgiveness of sins.* N 3 And

And indeed, here is my life, namely the birth of this man, the righteousness of this man, the blood of this man, the death and resurrection of this man; the ascension intercession of this man for me, and the second coming of this man to judge the world in righteousness, *Acts* 17. 31. I say here is my life, if I see this by faith without me, through the operation of the spirit within me; I am safe, I am at peace, I am comforted, I am encouraged, and I know that my comfort, peace, and encouragement is true, and given me from heaven, by the father of Mercies, through the Son of the virgin Mary, *Mat.* 1. 21, who is the way to the father of Mercies, *Joh.* 14. 6, who is able to save to the uttermost, all that come to the father by him, *Heb.* 7. 25. Because he, that very man, with that very body wherewith he was crucified, is ascended into heaven, *Acts* 1. 9, 10, 11, and there, even
 8 11 lives

lives to make intercession for them that come to God by him! This is the rock, sinner, upon which if thou be built, the gates of Hell, nor *Ranter*, *Quaker*, sin, law, death, no nor the Divil himself, shall ever be able to prevail against thee, *Mat. 16. 16, 17. 18.* And here I leave thee to the wisdom of the great God, who if he hath chosen thee in his Son, and brought thee to him; and hath made thee by faith to lay hold on him, thou needst not fear the divel with his listings, snares, wiles, and fiery darts, wherewith he doth destroy thousands; but mayest with the Apostle (if thou live in the power and life of the love of God towards thee) cry out, *I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate thee from the love of God which is in Christ Jesus.*

Jesus our Lord, Rom. 8. 38, 39. And now *Reader*, if thou be a true Christian I am sure, that these be the things that appeare to be the glorious substantial truths to thy soul, and thou doest not care for that comfort that doth not make this *Man*, the Son of the virgin precious to thy soul, 1 *Pet.* 2. 7. for thou knowest, that it is he, that hath deliver'd thee from the wrath to come, 1 *Thes.* 1. 10. But as for you that are disobedient; except you mend your manners, you will stumble and fall backwards, and be broken, and snared and taken, *Isa.* 28. 13. and wonder and perish because

Act. 17. 21 you believe not. *

A few words more, and so I shall have done, and they are words of counsel to thee; Have a care thou receive not every Christ that is profered to thee, though it may appear very excellent to thy foolish heart: For under the name Christ, are men deceived, as it is written, many shall

shall come in my name, saying, *I am Christ*, and shall deceive many. *Mat. 24* 5. But have a care that thou receive that Christ, that was borne without thee, fulfilled the Law in his humane nature without thee; spilt his blood without thee, is risen againe and ascended without thee, and maketh intercession without thee: And that he, that very man that was borne of the Virgin, will come againe in the clouds without thee; And this truth must thou receive by that Spirit that he hath promised to send and give to them that aske him: And that shall dwell in thy heart, and shall shew thee what the Son of *Mary* the virgin the Son of Man, the Son of God, the true God hath in his body done for thy soule, *Joh. 16* 13, 14. And if thou receive him in truth, then though thou doe not boast, nor brag of thy holiness, as these painted hypocrites called *Quakers* do: yet thou wilt do more worke for God in one hour, then they, even all of them, can do in all their life time.

Take my counsell, and the Lord *Jesus Christ* have mercy upon thy soul and body.

Farewell.

*Some Questions to the Quakers, Or
a few queries to those who are
possessed with a spirit of delu-
sion in this generation.*

*Be ready alwaies to give an answer to
every man that asketh you a reason of
the hope that is in you, 1 Pet. 3.15.
And I beseech you do it in sincerity.*

1. **I**F thou sayest that every one
hath a measure of the spirit of
Jesus Christ within him, why say the
Scriptures that some are sensual
having not the spirit, Jude 19. And
when Christ tells his Disciples of
sending them the spirit, he also saith,
The world cannot receive it, Joh. 14. 17.

2. What is the Church of God re-
deemed by, from the curse of the law?
Is it by something that is done with-
in them, or by something done with-
out them? If thou answer, it is re-
deemed from the curse of the law by
something that worketh in them.
Then I ask, why did the man Christ
Jesus hang upon the Cross on mount
Calvary without the gates of Jerusa-
lem, for the sins of his people? And
why do the Scriptures say, that
through this man, is preached to us
the forgiveness of sins. That is, through
his blood, Eph. 1.7. which was shed
without

*Gal. 3.3:
AE. 13.38
1 Pet. 2.24
Col. 1.20.
Etc.*

without the gates of Jerusalem, *Heb.*

13. 12.

3. What Scripture have you to prove, that Christ is, or was crucified within you, dead within you, risen within you, & ascended within you?

4. Is that very man that was crucified on mount *Calvary* between two thieves, whose name is Jesus, the son of *Mary*, I say, is he the very Christ of God, yea, or no?

5. Is that very man, with that very body, within you, yea, or no?

6. Was that Jesus, that was born of the Virgin *Mary*, a real man of flesh and bones, after his resurrection from the dead, out of *Josephs* Sepulcher, yea, or no? for the Scripture saith he was, as in *Luke* 24. 39. If so, then did that man that said handle me and see for a spirit hath not flesh and bones, as ye see me have; I say, did that man go away from his Disciples (and not into them, in his body) as these Scriptures declare, *Luke* 24. 39, 40. compared with v. 50. 51. also *Acts* 1. 9, 10, 11. or did he with that body of flesh go into his disciple, as some fond dreamers think.

7. Hath that Christ that was with God the father before the world was, no other body but his Church? If you say no, as it is your wonted course, Then again I ask you, what that was in which he did bear the
sins

sins of his children? If you answer, *It*
was in his own body on the tree, for so
 saith the Scripture, 1 Pet. 2. 24. Then
 I ask you further, whither that body
 in which he did bear our sins (which
 is also called his own body) was, or
 is the Church of God, yea, or no?
 again, if you say, *he hath no body but*
the Church, the Saints, Then I ask,
 what that was that was taken down
 from the Cross, and laid into *Josephs*
Sepulcher, Luke 23. 51. 52.

Now I know, that as Christ is the
 head of his Church, so the Church is
 the body of the head, which is Christ.
 But as Christ is the Mediatour be-
 tween God and men, I say, as he is
 Mediator, so he is a man, 1 Tim. 2. 5.
 and absent from his Saints in the
 world, as is clear 2 Cor. 5. 6. There-

fore, as he is a Mediator, and a man,
 so he hath a body that is absent from
 his Church, which body is descended

from his Disciples, above the clouds,
 into heaven. If you say no, Then I

ask you, Did he leave the body behind

him, which was born of the Virgin Mary,

which walked up and down with his Disci-

ples in the world, was afterward banged

upon the Cross, buried, rose again, staid the

dead with which body he did eat, drink,

and likewise walk with his Disciples after

his resurrection from the dead, and did

bid his Disciple see if he were not flesh

and bones, yea, or no?

Finis.

J. Bunyan.

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